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CHRONICLE

The Candidates.—During the week the three candidates for the Presidency continued their campaign activities and made several addresses. Experienced politicians hint that the prevailing sentiment of the gatherings seemed to be one of curiosity. Interest and enthusiasm, such as have characterized the national contests of the past, are so far conspicuously lacking. Mr. Taft, on Sept. 3, spoke in Faneuil Hall, Boston, in spite of a sprained ankle, and attacked the record of the Democratic House of Representatives on the civil service issue. On Sept. 6 he was at New London, Conn., to address the Atlantic Deeper Waterways Association.—Governor Wilson spoke in Buffalo on Labor Day and there, and during subsequent interviews, dwelt specially on the immigration question. He was, he declared, heartily in favor of the "voluntary," but opposed to all "assisted" immigrants.—Mr. Roosevelt in his western tour had large and respectful audiences, notably at St. Louis, Minneapolis, St. Paul and Grand Forks, S. D. He asserted that the Democratic candidate was nominated by bosses and criticized that party's tariff plank.

State Elections.—Political prophets are offering various interpretations of the results of the elections held in Ohio and Vermont, on Sept. 4. In the first State the issue was the referendum on the work of the recent Constitutional Convention, and the figures of the returns show that the people of Ohio have accepted nearly all the radical doctrines and political expedients suggested to them, except woman suffrage. In Vermont the Republican candidate for Governor failed, for the second time in the history of the State, to secure election. The

choice will now go to the legislature and he will win there, as the majority on joint ballot is 65. Only half the registered votes of the State were cast, and about a third of the Republicans endorsed the Progressive candidate. The Democrats made small but definite gains on their vote of two years ago.

Vermont cast 65,000 ballots, 26,259 of which went for the Republican candidate, 20,350 for the Democratic, and 15,800 for the Progressive; and 2,724 were given to the Socialists and Prohibition representatives combined. The Republicans carried 11 out of the 14 counties, and 187 of the 246 cities and towns. All three parties are congratulating themselves on the results. The election in Ohio reveals a rapid drift to extreme radicalism. The initiative, referendum, restrictions on injunctions in labor disputes, determination of minimum wage and limitation of hours of labor, compulsory primaries, and many others, 42 in all, were carried. Only woman's suffrage was defeated. In the first five counties heard from the initiative and referendum had a total of 12,359, against 11,930; minimum wage 14,311, against 12,819; woman suffrage, had 14,459 against and 11,995 for it; and so on throughout the list. It discloses one of the uncomfortable features of majority rule, where almost as many may be opposed to a measure as there are people in favor of it.

Predicts Prosperity.—Charles W. Schwab, the iron-master, has gone to Europe in connection with large steel orders recently taken from there by his Bethlehem company. Before sailing he said: "We could not hope for better steel conditions than now prevail, and there is every indication that the prosperity we are enjoying will be permanent. The Bethlehem Steel Corporation's plants are operating full. It looks as though the activity the

steel companies are now enjoying will continue well into next year. If we experience good crops next year and nothing disturbing develops in the shape of radical legislation, particularly the efforts being made to bring about a sharp reduction in steel duties, 1913 should be an even better year in output than 1912."

I. W. W. Menace.—A strike is being fomented by the Industrial Workers of the World among the textile workers of the Kensington, Philadelphia, district. The *Public Ledger* devoted its leading editorial on Sept. 6 to the crisis, and among other things says: "Mr. Haywood and his associates make no secret of their policy. Under the guise of a movement to make labor supreme over everything, to abolish the wage system and to overthrow the existing craft labor unions, they are preaching a program of sabotage that is devilish in its ingenuity. They seek to turn every worker into an enemy of his employer, they secretly instruct their dupes in methods of making industry unprofitable and of destroying or disabling machinery, and they teach that no contracts between employer and employed are binding upon the latter. They make a virtue of violence and theft, and hope by wholesale destruction to possess themselves of the earth and its fruits. . . . In the case of the Kensington mill workers a strike for a shorter hour is to be proclaimed, ostensibly to make the lot of the workers more tolerable, but actually to make the mills unremunerative and to hasten the time when the workers shall be strong enough 'to take possession' and run them in their own way."

The Canal.—The British Government is thought to be about to make a formal demand for arbitration of the Canal difficulty, on the plea that the question does not affect the interests, honor or independence of the United States, and is therefore a subject of arbitration. This notice, however, does not necessarily mean that the question will be submitted to the Hague, for the United States has as much right to refuse as Great Britain has to ask for it. Moreover, although the President is one of the foremost advocates of arbitration, the court which he proposed supposes an equal number of judges from the nations concerned, but as several of the nations of Europe would be represented, the Americans would be outnumbered. Besides, submitting any matter to arbitration at the Hague must be done with the advice and consent of the Senate by a two-thirds vote.

Nicaragua.—Officials in the State and Navy Departments at Washington are of opinion that they have the situation well in hand as regards Nicaragua. There is now a force of 2,000 marines and bluejackets in the disturbed Republic, and communication is open between Corinto and Managua, but anxiety is admitted about Matagalpa, where there are about one hundred unprotected Americans. The latest despatches announce several defeats of the rebels by the Government forces.

Canada.—The bad weather still continues in the West. The most is made of brief intervals of fine weather to carry on the harvest. There have been killing frosts in various places.—The Canadian Pacific Railway proposes to increase its capital stock for the purpose of double tracking through the mountains and of other improvements. It would offer the stock to shareholders at 175. The existing shares are quoted at from 275 to 285. The Western wheat growers are preparing to oppose the scheme in Ottawa, claiming that a company so enormously prosperous should be required to revise its rates before being allowed to increase its capital by means of stock at such a price.—Sir George Askwith of the British Board of Trade, and chairman of the Industrial Council, is in Canada looking into the state of affairs with the labor unions. He is examining minutely the workings of the Lemieux Act and the other labor legislation of the Dominion. He will go to the United States for a similar purpose.—As we foresaw, practical politicians will have nothing to do with the amendment of the British North America Act clamored for by the Protestant ministers when the Privy Council declared the Lancaster Bill outside the powers of parliament.—There is some talk of ministerial changes to follow the prime minister's return from England.

Great Britain.—The suffragists continue to make life miserable for cabinet ministers, interrupting their speeches in public meetings and mobbing them in public places. As the Government can not make up its mind to leave law breakers to the law, no matter how they treat themselves, these women enjoy immunity. The one who threw the hatchet at Mr. Redmond has been released and the two convicted of attempted arson will in all probability be free before long, as the riotous suffragists are clamoring for this.—The floods have made the harvest the worst for many years. In East Anglia it was especially severe, suspending railway communications, washing out lines, while in Norwich many houses are reported to be so badly undermined that they will have to be pulled down.—A battle-cruiser 700 feet in length, 30,000 tons and 29 knots is about to be laid down in Portsmouth.—Political agitation is beginning again in Egypt. A short time ago there was a plot against Lord Kitchener's life; placards are now being posted calling for a rising against the British occupation.—The newspapers are keeping up the cry against the Panama Canal Bill and some of the continental journals are joining in it.

Ireland.—The "Solemn Covenant" to which Ulster Unionists are invited to pledge themselves on "Ulster Day," September 28, will be very tame, according to the *Times'* announcement, in comparison with the sanguinary threats of Orange and Unionist leaders previous to the publication of the Churchill letters. They will promise, preferably at church services, never to acknowledge the Dublin Parliament, obey its laws or pay its taxes.

There will be no armed insurrection nor seizure of the Belfast Post-Office, merely passive resistance. Only the third pledge is of practical import, and as the collection of taxes will remain for a considerable period an imperial service, the Orangemen will not be called on to redeem it. As the main taxes are indirect, they can only avoid payment by refusing to consume the articles taxed, such as tobacco and whisky, especially the latter, which yields the largest revenue and is a staple Orange beverage. It is not thought they will risk the closing of the port of Belfast by refusing to pay customs. This anticlimax is attributed to the change of heart produced in Unionist journals and leaders by the Churchill warnings and the British reaction against the Belfast atrocities. —The Local Government Board's report of the proceedings of the County and District Councils and Boards of Guardians is most complimentary to those bodies. The rates were paid punctually in the poorer as well as richer districts, and wisely expended. The amount uncollected was "less than one per cent. of the whole, and the arrears were largely due to unavoidable causes." The payment of land purchase annuities and repayment of loans were made with like punctuality. —The Chief Commissioner of the Dublin Metropolitan Police reports a decrease in cases of inebriety during the year of 30 per cent., and that 22,000 police visits to licensed premises resulted in the discovery of but 52 instances of illegal sales. —The Commissioners of National Education have issued a statement showing that the provisions in the Home Rule Bill for elementary education are inadequate, as the annual amount provided for education from the transferred service fund is fixed, and altogether insufficient, whereas educational costs are continually expanding and in a few years an extra million per year will be required. —Mr. William Redmond, M.P., has been delegated to represent the Irish Party at the National Convention in Philadelphia, September 23-25. He will speak in New York at Carnegie Hall, September 29.

Spain.—A disastrous storm swept the southern coast of the Bay of Biscay on August 13. The beach was strewn with damaged craft and twelve fishing boats and 200 of their crews were lost. This calamity almost coinciding with the religious festivals of Bilbao and Begoña, and the secular celebration of San Sebastian and other cities and towns on the coast, which were to be honored by the presence of the king, produced an extraordinary impression. All amusements were suspended, generous subscriptions were made, and the civil, military and religious authorities vied with one another in showing their substantial sympathy. Most of the dead seamen were from Bermeo, a town on the coast nearly north of Bilbao. All through Spain sympathy and assistance were manifested. The Pronuncio and bishops visited the families and distributed the sums collected. The scene in the church was indescribable, for there were gathered the widows and orphans of the dead. The Pope's message of sym-

pathy and his alms of 3,000 francs made a deep impression on these simple and religious minds. An enormous multitude attended the funeral services, the whole town being draped in black, and the king, with the chief military and civil officials, being present. A very remarkable religious celebration had taken place on the preceding day. The Cardinal Primate of Spain, with several bishops and archbishops, were received with great enthusiasm by a multitude and by the civil and military authorities on their arrival in Bilbao. A *Te Deum* was sung in the basilica of Santiago, and a reception in the town hall followed, where the Cardinal and other prelates were received at the entrance by the Councils of Bilbao and Begoña. At the latter place, in the evening, the great throng joined in the procession of the Blessed Sacrament, at the head of which was a sodality with five bands of music and twenty banners. The number of persons who received Holy Communion was very great. The Catholic artists of the Basque provinces had arranged a notable exposition. In a word, this remarkable demonstration of religion was in distinct contrast with the Socialistic and anti-Christian agitation of the relatively small number who have been endeavoring to control the working population of this great industrial city and vicinity. —There have been several extensive strikes, chiefly at Saragossa and Malaga. The absence of violence was remarkable and a compromise of issues was effected.

France.—Latest accounts from Morocco inform us that Spain and France have settled their differences about their African holdings. Spain has obtained a notable concession in the possession of Mt. Ghani, hitherto outside of its zone. As the mountain commands Alcazar, Spain agrees not to fortify that city. To console France for the loss of the section of the Congo district which it gave to Germany, Spain relinquishes the greater part of her southern zone, though she retains a strip of the coast about 100 kilometres in length. The port of Tangiers keeps its autonomy. —Meantime while the authorities are entertaining and feasting the ex-Sultan Mulai Hafid, the country is worried about the fate of the French officers held as hostages in Marakesh. An expedition has been organized which recalls the disastrous attempt of the first expedition of the French in Algeria against Constantine. After much pleading the Government has been induced to send reinforcements to General Lyautey, who has to march seventy-five miles in a hostile country against at least 50,000 fanatical Moors under El Hiba. That chief is almost the equal of the famous Abd-El Kader, who caused so much trouble in Algiers. Marakesh, however, is not to be feared as a stronghold. It was formidable centuries ago, but its walls are in a state of decay, and even horsemen can ride through them. It is situated on a level plain and is half surrounded by the lofty peaks of the Atlas Mountains. It once had 700,000 inhabitants but now counts at most 50,000 or

60,000. If Lyautey captures it, the French will control all Southern Morocco. Meantime there is a great discontent in France at the action of the Government, in sending raw boy recruits into unhealthy Africa. The "Black Army" from West Africa has not yet materialized.—Other troubles at home come from the resolution of the Teachers' Union, who declare that they will not obey the Government's order to disband, which was ordered to go into operation by September 10.—As an intimation of what may be expected any day in France, two priests were shot in Paris while crossing the Pont Royal. The would-be murderer knew neither of his victims. His attack was prompted solely by hatred of the priesthood in general. He shot them in the back. Another priest was seriously wounded near Troyes. The motive was the same.

Italy.—*La Croix* informs us that the Government will soon lay hands on more religious establishments in order to obtain money for its Treasury, which has been sadly depleted by the war. The *Messaggero* advocates it. It will be an easy matter. For when the Piedmontese arrived in Rome the monasteries which had not the care of souls were suppressed, but their occupants were allowed to remain until their number had been decreased by death or defection to six. After that the remaining members of the community would be sent to some other house and the Government would enter into possession. The operation of this law long ago resulted in giving the Dominican Convent of the Minerva to the Minister of Public Instruction; the House of the General of the Jesuits to the Minister of War; the great Oratory of St. Philip Neri to the Courts, etc. Municipal or other improvements have also done away with other establishments.—The conference in Switzerland has so far not resulted in a settlement with Turkey. Italy is determined to maintain its hold on Tripoli and Cyrenaica, whereas Turkey, though willing to make secondary concessions, refuses Italy's main demand. It is noteworthy that the sovereignty of the Caliph in religious matters is to be respected, and it is proposed to reimburse the Porte for government properties existing in Tripoli before the war. Likewise while retaining Stampalia as a naval post it will return to Turkey the Ægean Islands, on condition that the nationality of the inhabitants be respected and certain arrangements be made for their political administration. To this the Island authorities object, as they do not desire to be again subject to Turkey.

Germany.—The visit of the German Emperor to Switzerland developed into an almost uninterrupted series of ovations. Everywhere the constant cheering of the immense crowds which gathered to do him honor was most genuine and enthusiastic. The press, too, was no less hearty in its welcome. The democratic manner in which the Emperor accommodated himself to the customs of the liberty loving nation, and the unaffected way in

which he mingled with the people and the soldiery, won for him the hearts of all. The maneuvers of the Swiss troops were followed by him with the greatest interest and appreciation. Dressed in the plain uniform of an ordinary officer, he entered the trenches, examined the defences and conversed with the men. The latter entirely failed to recognize him, and addressed him as one of their captains. The streets of Zürich were everywhere draped most lavishly with the blended colors of Switzerland and Germany. But one of the most glorious spectacles was that witnessed by the Emperor at night upon the lake, when his boat was surrounded by thousands of gondolas daintily and phantastically illuminated, lending a magic charm to the entire scene. To forestall any possible danger from anarchistic revolutionists, the police and detectives had taken the precaution to secure all who were known to harbor such sympathies. The Socialists, although decidedly unfriendly, had resolved upon "a passive welcome" by doing nothing to disturb the general exuberance of hospitality. They were forced to recognize the commercial advantages of a friendly understanding between Germany and Switzerland.—Before leaving for this visit the Emperor had reviewed his German veterans in the province of Brandenburg, and at the banquet in the evening had declared his conviction that Germany can now quietly devote herself to her own peaceful occupations, since "an army ready for instant war and a constantly growing navy protect her from all hostile presumption and military attacks."—In connection with the Emperor's decision not to accept any personal gifts on the occasion of his Jubilee, and his desire that all such intended donations should be converted to charitable or patriotic purposes, it was announced that at Dresden an Emperor William Foundation has been guaranteed for the care of youth and the improvement of housing conditions. It is furthermore made known that the subscription for the airship flotilla had by the end of August already mounted up to six million marks.—The fiftieth anniversary of the establishment of the Opel works, in the Province of Starkenburg, has been fittingly commemorated by a foundation of 400,000 marks, made for charitable purposes by the Opel family.

Austria-Hungary.—The increasing number of Italian spies in Austria is causing constant alarm. On September 5 three Italians were detected photographing the defences at Buchenstein; while the Italian woman spy captured at Innsbruck revealed the fact that an Italian major had successfully attended, under a perfect disguise, the maneuvers held in the Southern Tyrol.—The opposition leaders at Budapest have now made known the conditions on which they are willing to conclude a truce with the Government. They demand that a delegate of the Crown be sent to restore order in the Parliament, and that measures be taken for the removal of Count Tisza as President of the Chamber of Deputies, and Dr. v. Lukacs as President of the Ministry.

QUESTIONS OF THE DAY

Euthanasia

With the adjournment of Congress and the consequent lull in politics comes what is sometimes called the silly season. News is scarce, and editors will print anything that will take with the public. Letters to the editor make an important part of the great London newspapers; and, during the silly season, even the *Times* looks to them for matter to interest its readers. Should no bona fide letter on a catching topic come in, the editor, it is believed, does not disdain to concoct one. In this country the process is slightly different. It is so large that somewhere within its boundaries something sensational is almost sure to happen. The sensational something is printed in a sensational way, and then reporters go out to collect opinions on it from clergymen, professors, physicians, lawyers, etc. If the object hits off exactly the popular taste, reporters have an easy time, for opinions will pour in unasked for. Euthanasia has been used in more than one silly season; and now the newspapers are working it again.

Euthanasia may signify either the taking of the means to procure a good death, or the good death itself. As we come into this world to die, and as we have our intellect and our free will to use in preparing ourselves to die well, it is clear that euthanasia is not only allowable, but also obligatory on every human being. But we do not see the use of calling by that new-fangled name what we have known from childhood, what our fathers knew before us, as death in the state of grace. Sanctifying grace is what makes death good: everything else is of secondary importance. Should one die, racked by the fiercest pains, in the prime of life, on the battlefield, in the wreck, or even on the gallows, his death will be good if it is the passage to eternal life. Should one die in the fulness of years, on the softest bed, with every physical pang obscured by stupefying drugs, his death will be evil if it be followed by the endless torment of hell.

"But," say the Euthanasiasts, "that is not what we mean. Our idea of a good death is one deliberately anticipated in order to avoid useless sufferings which must end in death." "How many legs has a cow, if we call the tail one?" is a riddle sometimes put to children. "Five," answers the unsuspecting one. "Nay," rejoins the questioner, the calling of a tail a leg does not make it one." "What a silly riddle!" Not so, it is a very wise one. People no longer children, men reckoned philosophers and scientists are too ready to assume something to be true, and then to make it the matter of profitless and often perilous debate. "It is not what we don't know that hurts," said a not unwise humorist, "but the knowing so many things that ain't so." Those who take it for granted that when one has drawn his last breath all his sufferings are over, and put a big flower pillow with

the words "At rest" before his coffin, run a great risk of knowing "something that ain't so." "Blessed are the dead that die in the Lord, for they rest from their labors." But the condition is an exclusive one, a condition *sine qua non*.

The question comes to this: Is the taking of one's own life deliberately as a means to avoid prolonged suffering compatible with the dying in the Lord, the dying in a state of grace, in which the good death consists essentially? One has but to put it to see its obvious answer. Since human life began, One only could say: "I lay down my life of myself," One alone could summon death to end his mortal life. But He was the Lord of life and death. Every other can say only this: I find myself in life, and in life I must remain till He who gave me a life sees fit to send me death.

"But we kill criminals," urge the Euthanasiasts. Yes, and we kill mutton; and one remark has as little to do with the matter as the other. Social authority exercises a divine function given it by God, the Creator of human society. To it He deposes jurisdiction over life and death, as is proved naturally from reason, supernaturally from revelation. But can one prove from either that God has made man the absolute disposer of his own life? Reason and revelation both make manifest that self-destruction is an act of rebellion against God, the supreme disposer and ruler of men, incompatible with the dying in the Lord, in the state of grace, which includes essentially the union of the dying man's will with the divine will.

Some Euthanasiasts imagine that there is some contradiction between our assertion of the sacredness of life and the fact that we allow one to kill another attacking him. But this is only another example of the extremely loose thinking that passes current to-day. What connection can they establish between killing an aggressor and killing one's self? Is the suffering an aggressor? Then kill it, provided you do so lawfully, but don't kill yourself; don't become one who would cut off his nose to spite his face. But we must remark that it is not lawful to kill every aggressor. One may not do so unless he has a right to defend his life against him. The hangman is an aggressor; but the one to be hanged may not kill him. Again, there must be real and proximate danger to one's life to justify him in killing; one may not shoot one who attacks him with a riding whip. From this it is clear that the right one certainly has in the matter, is the right to defend one's own life, which, instead of weakening the Christian position, strengthens it. If my own life is so sacred a thing that, to defend it against another's attack, I may go so far as to take his sacred life, I must needs conclude that the attack so unlawful in him is something I am not quite free to make on myself.

The Euthanasiasts call the sufferings they would end by suicide "useless." This can be true, from a merely natural point of view, only if courage, patience, forti-

tude and other virtues be useless. From the supernatural point of view the assertion is a blasphemy. The Gospel of Christ is the Gospel of suffering. The forgetting of this is one of the world's evils to-day. To justify the euthanasia many would preach we must get rid of Our Lord Jesus Christ and His Life and Death, of God, of the Church, of Creation, of Providence, of Eternal Life, of all virtues, natural, as well as supernatural, and degrade one's self to the condition of a mere ephemeral being that trembles at the thought of physical suffering. There are those in the world laboring to get rid of all we have mentioned, and we see on all sides the logical result of their efforts, an exaggerated esteem of physical comfort and an exaggerated dread of physical discomfort. The Euthanasiaists show us the last development of these ideas, the man laying cowardly hands on himself or urging with greater cowardice still others to do what he shrinks from, because he dares not face the natural concomitants of ending life. The degradation to which modern Atheism brings its professors should be its condemnation.

HENRY WOODS, S.J.

Projected School Legislation

There were estimated to be in the City of New York, at the beginning of this year, nearly 500,000 children under the age of maturity who left school at the earliest age permissible by law, when they had progressed no farther than the 5B grade of the elementary schools. An extensive investigation, which lasted for two years, and was conducted by a corps of trained men and women under the supervision of the Permanent Census Board, established the fact that the vast majority of these children are entirely lacking in the practical training that would make them skilled workmen. More than 25,000 homes, wholly below 14th street, in the Borough of Manhattan, were visited by the investigators, and in that comparatively small area more than 25,000 children who had left the schools at the age of 14 were engaged in unskilled occupations. It was discovered in occupations where there were more than 100 workers each, that 10,857 boys and 11,924 girls, who had left school at the earliest possible age, were employed. More than nine-tenths of these were in the unskilled trades, such as errand boys and girls, housework, minor clerks, machine operators, office boys and girls, helpers, packers and wrappers, messengers, news boys and girls, etc. As a result of the investigation, so we are told, it is planned to increase the age of compulsory education from 14 to 16, and to compel attendance at vocational schools.

Is it not time our people should open their eyes to the folly of the entire present policy of our huge soulless knowledge mills, and put a stop once and forever to further encroachments of these so called "practical" aims into our schools, which appear to be abandoning their own proper work to assume the functions of the factories and shops? Time was when men regretted that

large numbers of children were forced to drop out of school after a few years of training, not because the fact gave rise to criticism of school methods, but because they who dropped out lost priceless opportunities. That was, however, before the real mission of the school, the development of intellect and character, had been lost sight of; before a dabbling in attractive superficialities of various trades had taken the place of steady and accurate mental formation, which must precede the efficiency of preparation that is needed for any avocation in life.

"I am going to take my children out of public schools, and send them to a private school," said a New Yorker, of most moderate means, speaking to a correspondent of the Cincinnati *Times-Star* not long ago. "I do not want to; I think the training a child gains in public schools is invaluable. But I think he should also be given some slight acquaintance with the three 'Rs'—a trio which our fad-ridden school board seems to have forgotten."

And then he told why he had come to this conclusion. Not long ago the house by which he is employed wanted to hire some young men as junior clerks and office boys. Promotion would be certain and rapid, granted intelligence and application upon the part of the youngsters. In order to make certain of a high order of talent, the advertisement calling for recruits stated that preference would be given to high school pupils.

"We had something like forty letters from young men who were either pupils or graduates of the New York high schools," said he. "Most of them stated that they could do a lot of things that we had no interest in at all. Most of them wrote a fair hand. Not one failed to misspell at least one word—some misspelled every word of more than two syllables—and almost every letter was ungrammatical and badly composed. We finally filled the three positions by employing youngsters who had gained their slight schooling in other towns. They might not be able to do jigsaw work or hammer brass, but, after all, we did not want them to. Our experience is a common one. The head of any business college will tell you that the boy or girl who graduates from the New York schools needs first to learn to spell."

One is inclined to recommend a studious consideration of this parent's words to the members of New York's Bureau of Municipal Research, who plan to use the figures of the investigators mentioned in our opening paragraph as a basis on which to work out a comprehensive scheme of educational training for children under 14, still in the public schools. It may be true that conditions found to exist among children who leave school in an educationally half-baked state react upon society, because, as is conceded, it is from these boys and girls that our dangerous idle classes are largely recruited. But one may well question whether the prevailing utilitarian aims of school faddists will succeed in curing the evil. It does not follow that, because children evolved by their formulas hate to use their minds, they will like to use their hands.

When may we expect a return of the happy day when the childish complaint "I shall have no use for this knowledge" was not held to be valid for those who shape our vaunted school system? Educational leaders of that day aimed to establish certain ideals, and by a process of teachers' training evolved certain methods and courses which served as types for all who had to do with the training of children. The individual who had a "fad" to work out was not given the wished-for opportunity to practice upon a credulous public at the public's expense, and at the immense cost of the education of children of the community. Our schools sought to give the children, whose condition precluded the hope that they would later attend a school of higher learning, the general training which common sense suggested as suitable and proper before they entered upon the life work ordinarily sure to be theirs. And in that day nothing was permitted to crowd out the certain educational branches deemed necessary for the proper intellectual formation of the children who might not look forward to more than this elementary school training. The need of a trained mind as a preparation for the trades, and for the performance of skilled labor was recognized, as was, too, the folly of offering special courses in the Manual Arts to immature children, since lack of mental discipline and absence of pecuniary incentive make the schools far less able to accomplish the training these are supposed to impart than are the shops and mills where steady and accurate work is insisted upon.

In the laudable purpose animating the Bureau of Municipal Research to improve the prospects of the tens of thousands of New York's children, whose living conditions make an early abandoning of the school imperative, why should its members choose to follow the lead of those to whose dearth of ideals and dominant materialism the problem which they seek to solve is really due. The increase of the age of compulsory education from 14 to 16, were it a fair and just enactment, would do little to better the conditions complained of, even should the projected legislation insist that the added years be spent at vocational schools. The glamor flaring out of the superficialities of the training such schools usually suppose would speedily disappear were provision made for that steady and accurate work which must always precede efficiency, and the results of the new fashion would be found quite as poor as are those commonly complained of in the system now with us. Besides, there are not wanting reasonable men among us who reject in toto the principle that the State has the right to compel parents, themselves in straitened circumstances, to afford children the opportunity of long years of school work and of training beyond the limits of the merely elementary. Only the other day, a Judge sitting in one of Philadelphia's city courts refused to force a father, whose earning capacity was only seven dollars per week, to support a girl of seventeen while she attended high school classes. "An education of that sort is a luxury for her," said he, "and she

should be taken out and put to work to help support the family."

The misfortune with us in America lies in the fact that there is little of permanency in our school system—if there be system at all. Personal interests rule rather than the harmonious working toward one great aim and ideal. Hence, our haphazard methods, and our lack of orderly achievement; hence the absence of well-trained, disciplined teachers vitally interested in the whole school policy; hence the lamentable truth that it is only because of our unlimited resources that we continue our disastrous waste of time, energy and money, to reap but little from our unscientifically tilled fields. Were we to drop the fads that have made our schools a by-word, and to return to the day when men were content to give to the thousands and tens of thousands of our children, who have no prospects of higher cultivation, a training such as would teach them that duty is a more potent word than desire, and the mind a higher thing than matter, we should not to-day need the labored plans of our reformers to better the sad conditions facing us.

M. J. O'CONNOR, S. J.

Nicaragua

Nicaragua is very much to the fore in the newspaper despatches of the present time. Every day we read about Managua and Mena and Momotombo, and Matagalpa, and the marines at Corinto, and the United States troops from Panama, and the restoration of railway traffic from somewhere to somewhere, and the exploits of the ragged and barefooted peons with their antiquated rifles and savage machetes, or some other scene in the tragi-comedy of unhappy Nicaragua. It would be monotonous if it were not so shocking.

Mr. Henry M. Hyde, writing in *Everybody's Magazine*, charges the State Department in Washington with being responsible "for the present and many of the preceding disturbances" in Nicaragua. Referring to the Zelaya-Estrada upheaval in 1909, he says that "munitions of war and fighting men seem to have been somewhat freely supplied from American ports without any stringent efforts to stop them. Secretary Knox espoused the cause of Estrada against President Zelaya, and also checked the efforts of Madriz against Estrada. It was arranged that Estrada should be named, but should not be a candidate for reelection, and that a loan of \$20,000,000 should be arranged with American bankers."

The same view is advanced in a recent publication, entitled "Les Cinq Républiques de l'Amérique Centrale," by Count Maurice de Perigny, Chargé de Mission. He tells us that Zelaya was more desirous of the help of European capitalists than that of North American syndicates, and that his concessions to the former excited the anger of certain financiers who were evidently supported by the Department at Washington. Indeed, on one occasion Zelaya was forced to pay an indemnity of half a

million of dollars, which he had to borrow in France, to reimburse an American syndicate whose contract he had cancelled. Turning to their own advantage the hatred which the tyranny of Zelaya had excited, the North Americans fomented a revolution in Nicaragua, and thus having rid themselves of Zelaya, named his successor.

Finally, the United States Government, worried about the violent anti-American feeling which has manifested itself there and through all Central America, has appointed sub-committees of its prominent statesmen to ascertain if there are sinister interests behind the revolutions. It is believed that the investigators will unearth evidence of deliberate plots to overthrow the present governments for financial reasons, and an effort will be made to determine upon a policy that will assure peace and protect American interests without causing foreign complications in the countries between the Rio Grande and the Canal Zone. It has been argued that these interests may be protected by a supervision over customs like that in Santo Domingo.

How much truth there may be in all this we need not at present examine. There is, however, sufficient to point a lesson, and it is to be drawn from the fact that Nicaragua and the other States of Central America have in their folly attempted to establish in America a Republic like that which exists in France and of which we have another horrible instance in the present Republic of Portugal. It did so in spite of the fact that its previous history had been one of comparative peace and prosperity, and more successively than any other people they had Christianized, civilized, educated and assimilated almost all of its native population. A glance at its history may serve to show this.

Nicaragua was first explored by Gil Gonzalez Davila in 1521. He approached it from the Pacific and under the guidance of the cacique Nicarao, whom later on he baptized, reached Lake Cocibolca, now known as Lake Nicaragua, and from there proceeded to Lake Managua, which the natives called Xolotlan. His guide informed him that it was very easy to go down to the Atlantic by Lake Nicaragua and the River San Juan, but strange to say, this hardy adventurer does not seem to have personally verified the statement, but contented himself with informing Charles V, who had commissioned him to find the passage between the oceans, that such a waterway existed.

Such an announcement and the additional assurance conveyed by Gonzalez that the climate was mild and the land extremely fertile, especially where it sloped to the Pacific, was sufficient to attract colonists. However, according to De Perigny, the Spaniards, carrying out their usual policy, did not open the passage between the oceans, though such an achievement would have changed the whole history of the world, but on the contrary obstructed the channel, built a fort at the eastern extremity of Lake Nicaragua, and forbade the navigation of the San Juan under penalty of death. As the Protestant Minister Gage

—though he is called by at least one Spanish historian "Padre Gage"—who visited Nicaragua in the seventeenth century, tells us that vessels direct from Spain reached Granada, which is on the shores of Lake Nicaragua, this story about obstructing the channel is only one of the many myths with which history is enriched to throw discredit on Spanish colonization. The truth is that the San Juan receives the waters of two great lakes, has an average width of 1,500 feet, and is navigable for 120 miles by light draught steamers except at a few rapids which offer an obstruction in the dry season. These rocks, which may have been there at the creation of the world, were in the imagination of some historical scribes, carried thither by the unprogressive Spaniards. As we Americans propose to fortify Panama, a fort at Lake Nicaragua to hold off the English buccaneers of the sixteenth century seems to have been a very proper proceeding.

As a matter of fact, the Spaniards immediately set to work to develop the country. They began to build the city of Granada, which is on Lake Nicaragua, in 1522, a year after the arrival of Gonzalez. It is described to-day as well laid out, filled with elegant houses, and adorned with several handsome churches and public buildings. It is the seat of a flourishing trade in dye woods, indigo and hides, and is particularly interested in the manufacture of gold wire chains. It has a population of 25,000 and is connected by rail with the Capital and with Corinto, the principal port on the Pacific.

Leon, the ancient capital of Nicaragua, was founded in 1523, on Lake Managua, but was destroyed by an earthquake in 1610, and was then built in its present position, half way between Lake Managua and the Pacific. It is situated in the midst of a large and fertile plain. Covering a large area, it is regularly laid out in spacious streets with intervening squares. Its public edifices are considered the finest in Central America; its great cathedral, which is crowned by a lofty central dome, cost \$5,000,000 and took a century in its construction. It has been looted repeatedly by the revolutionists, but its massive silver altar still remains, and there are in the sacristy precious treasures which have escaped these ever-returning raiders. Among other things are to be found an exquisitely wrought ciborium enriched with precious stones; ostensoriums glittering with gems, and chasubles heavy with emeralds, rubies and sapphires. The walls of the cathedral are frescoed with immense paintings representing the Way of the Cross—all of them remarkable for their exquisite design and richness of tone, and what is well worth recording, they are the work of a Nicaraguan artist—an illustration, by the way, of the difference between Anglo-Saxon and Latin civilization. Count de Perigny gives the city 60,000 inhabitants, mostly native to the soil. Indeed, only a small percentage of the population of Nicaragua is pure white.

Occupied at the beginning of the sixteenth century, Nicaragua became exceedingly prosperous and continued

so for the three centuries it remained under Spanish rule. The Protestant minister whom we have before referred to expressed his astonishment at the commercial activity he witnessed; and an unfriendly writer in the "Encyclopædia Britannica" says that "in Central America the Indians not only survived, thus leaving no room for any large negro population, but quickly acquired the language, religion and habits of their masters, with whom they intermarried. Nowhere except in Mexico has a mixed or colored race more completely absorbed the civilization of its rulers." That was an achievement to be proud of.

In the eighteenth century, however, the evil influence of the French Encyclopedists, who prepared the way for the terrible Revolution of 1789, quickly made itself felt in all the Spanish-American possessions, and in 1823 Guatemala, Honduras, Salvador, Nicaragua and Costa Rica combined to form the Republic of the United States of Central America. Since then says the same writer in the Encyclopædia, "its history has been largely a record of civil war, maladministration, and financial dishonesty." During the brief existence of the Federal Union—it was dissolved in 1839—no fewer than 396 persons exercised the supreme power of the Republic and the different States. The independent Government of Nicaragua was afterwards distinguished beyond all other Spanish-American States by an uninterrupted series of military or popular revolts by which the whole people was impoverished or debased."

As in France, the attitude of the State has almost invariably been influenced by a spirit of hostility towards the Catholic Church. Thus, for instance, the powers that control the State have introduced civil marriage, secularization of the cemeteries and schools, control of the moneys of the Church, and have forbidden the foundations of conventual or monastic institutions or even the forming of corporations for holding ecclesiastical property. The late President Zelaya, whose administration Secretary Knox described as "a blot on the history of Nicaragua," three times expelled the Bishop of Leon from the country, and on one occasion drove out all the clergy with him. This enmity towards the Church was so bitter that in 1855 the American Filibuster Walker was invited into the country to crush the Clerical party.

When one section of the people regards another which is composed of conservative and law abiding citizens as deadly foes, to be extirpated even if the country is to be handed over to foreign freebooters, it is not surprising that it should stand as a purchasable slave in the money markets of the world, with not even the right to say who shall govern it. Moreover, the possibilities of a canal through Nicaragua may soon suggest to the financiers and the politicians of the world the creation of a Canal Zone or the absorption of the entire country.

Republican Government is excellent of course when properly administered, but not when it assumes the shape of those of Nicaragua, Portugal and France.

X.

A Lesson in Colonization

As early as 1817 an Irish Colonization Society was founded in New York by Thomas Addis Emmet, Dr. MacNeven, Mathew Carey, Messrs. Sampson, Chambers, and other Irishmen, chiefly exiles of '98, with the object of establishing Irish colonies on allotments which they intended to secure from the public lands of the then Territory of Illinois. The plan fell through when Congress refused to sell the lands on the terms offered, with the result, on the one hand, that the vast majority of the Irish immigrants, nearly all of the farmer and peasant class, settled in the Eastern cities amid conditions of life and physical and moral environment for which they were ill prepared, and on the other, that those who did settle in the new territories went out individually without guidance or direction, lived far away from priest or church among a non-Catholic population, and their children were largely lost to the Faith. This accounts for the Methodist Murphys and Lutheran Lynches that the traveler is occasionally surprised to adventure on.

A distinguished Irishman, exiled through another insurrection, Thomas D'Arcy McGee, seeing the evil effects of two generations of tenement life in New York, tried to revive the scheme of Emmet and MacNeven, in the Fifties, and direct the great wave of Irish immigration to the land. This Bishop Hughes, of New York, resolutely opposed. Catholic immigrants were pouring in by the thousands, poor, fever-stricken and resourceless, and to attend to them with his meagre resources was a giant task. Priests, Sisters and institutions were few, and outside the cities there were practically none. He knew the lamentable consequences where Catholic settlers were priestless and churchless, and having exhausted his capacity to provide for the spiritual and physical needs of the helpless throngs that feebly struggled forth from the fever-ships, he had neither priests to spare for distant colonies nor financial resources to establish them. The great bishop had sound reasons for his decision, and was able to enforce it. McGee, overruled, departed for Canada, where his statesmanship was better appreciated, but after events proved the wisdom of his plan. Had the Irish immigrants been then deflected to the country under circumstances as similar as might be to their home conditions, we should have now in the United States the one great resource and fountain of strength we lack, a Catholic rural population. Were Catholic settlers established together in collective bodies priests and churches would soon follow. That the resources could also be found was being demonstrated at the time in another portion of our hemisphere.

Buenos Aires in Argentina received a substantial part of the Irish exodus in the famine years. The first missionary to traverse the country, 1590, was Father Field, or O'Fihily, co-founder of the Jesuit Reductions. Three unsuccessful British attacks on Buenos Aires in 1765, 1806 and 1807, left a number of Irish soldiers behind,

who settled in the country; and in the revolutionary period Admiral Brown, an Irishman, was a leading Argentine patriot, and with him were O'Gormans, O'Farrells, Dillons, Butlers, and other Irishmen, among them Peter Sheridan, of Cavan, and Thomas Armstrong, of King's County, who founded the Argentine wool industry. Their Irish friends and neighbors followed, and Father Burke, a friar, attended to their spiritual interests till his death in 1829, when Archbishop Murray, of Dublin, sent out, at their request, Father Patrick Moran. He was succeeded in 1831 by Father Patrick O'Gorman, also from Dublin, who died in 1847. For a decade the flock had been growing beyond his powers, but fortunately, in 1843, again in response to their petition, there was sent to them a seasoned missionary, who had learned the country's conditions and requirements, and knew how to meet them, before the inrush of the famine years. This was Canon Anthony Fahy, an Irish Dominican, to whom on June 4 of this year a noble monument was erected in Buenos Aires by the now populous and prosperous Irish colony of Argentina.

Born in Loughrea, Galway, 1804, Anthony Fahy joined the Irish Friars Preachers in his boyhood, studied at their house of San Clemente in Rome, and was sent in 1832 to the Dominican house of St. Rose, Kentucky, which Father Fenwick, O.P., later Bishop of Cincinnati, had founded in 1805. There he learned the missionary life amid the heroic traditions established by Bishop Flaget and Fathers Badin, Nerinckx and Abell; and later, from the Dominican centre in Somerset, he followed in the footsteps of Bishop Fenwick and Father Dominic Young, O.P., the proto-apostles of Ohio. After ten years of pioneer service in Kentucky and Ohio he was called by his superiors, in 1843, to serve his countrymen in Argentina, and was licensed therefor to live out of cloister. He proceeded forthwith to trace out every soul of Irish birth or blood through the then narrow streets of Buenos Aires, "where the dust of summer only yielded sway to the mud of winter," and then on horseback through the prairies, until in a few years he knew them every one and had so won their love and trust that his word to them was law. And, comparing their conditions, spiritual and temporal, in city and country, his word was: "Land is a safe investment; go out to the plains, inhale the pure country air that you were accustomed to in Ireland; marry those fine wholesome girls of your country, and—possess the land." And thus it was that the pampas of the wide province of Buenos Aires were speckled with Irish-Argentine homes, and the foundations were laid of their present prosperity.

The Irish immigrants of 1847, enfeebled and impoverished, struggling with new social conditions and an unknown language, had probably greater difficulties to encounter in Buenos Aires than in New York. Moreover, in that year Father O'Gorman died, and there was left but one Irish priest in the province to help and befriend them. Father Fahy proved

equal to the task. Tall and athletic, unselfish, warm-hearted and ascetically pious, equally versed in the knowledge of books and of men, he commanded the confidence of the Argentines as well as the love of the Irish, and used both effectively in the interests of his people. To meet their immediate needs he established an Irish hospital, orphanage and school and an Emigrants' and Girls' Home in Buenos Aires, bringing out the Irish Sisters of Mercy for the purpose; and to the same end he turned over to the Jesuits the property on which stands to-day their fine college of San Salvador. But all the time he was pushing the emigrants out, the healthy at once, the sick as soon as they found health, to the unpeopled fields of the prairies, and instilling them with the conviction that to acquire land and improve it was the road to prosperity. When, as usually happened, they had no money to purchase land, he borrowed it in his own name, became their banker, security, postmaster, notary and letter-writer, and thus planted and kept them on the land, girls and youths, women as well as men. He insisted, for obvious reasons, on the desirability or necessity of early marriage, and was able both to name a suitable mate for new arrivals and to secure their acceptance, so that they were often married within a few days of their landing and were settled in their new homes in the prairies before the end of the honeymoon. Such unions, we are told, proved eminently happy. Father Fahy saw to their title-deeds, arranged their dealings with the *escribanías*, became the medium through which they banked or borrowed money, and directed new immigrants to their neighborhood, preferably from their own counties, so as to reconstruct, as far as possible, the congenial society of their Irish homes, and thus anchor them on the soil. Moreover, he initiated schools, libraries and institutions, secured them priests for the churches they were soon happy to build, and had youths specially trained at All Hallows, Dublin, for the extensive and growing colony. Irish-Argentine churches, chapels and clergy have multiplied since then, thus realizing his conviction that wherever groups of Catholics were settled priest and altar would quickly follow.

When he had seen his work accomplished, his colonists blest with content, prosperity and virtue, he died a martyr of charity. During the yellow fever epidemic of 1871 he was called, after laboring all day, to attend a poor Italian woman struck down with the disease. A friend would dissuade him, urging it was her pastor's duty, not his, as the party stricken was not Irish. "Charity knows no country," replied Father Fahy. He went, caught the contagion, and died in a few days. Though hundreds of thousands had passed through his hands in the interests of his people, he had not enough in his own name to pay his funeral expenses. Noticing his poverty a few Irishmen had collected some years before a thousand pounds for his benefit. He told them to give it to the hospital, adding: "I have no need for more than one coat and what is indispensable for my

daily necessities." William Bulfin, the brilliant Irish-Argentine author and editor, realizing in his rides through the pampas the immense religious and material benefits with which Father Fahy had enriched his countrymen, suggested in an eloquent eulogy that they owed him a monument. The debt was quickly and appropriately paid. Close to the memorial of Admiral Brown now rises a sculptured pedestal in Irish marble and granite, representing the religious and national Irish symbols and the priestly virtues, surmounted by an heroic bust of Father Fahy resting against a noble Celtic cross. Other races were associated in the memorial to the model priest whose charity embraced all races and who was a benefactor, not only of his own countrymen, but of the whole Argentine people.

Whether or not the Argentine plan was feasible in the United States in the Fifties, there is no longer any question of its merits nor of the advisability of adapting it now to our present needs and conditions. It has, in fact, been successfully adapted, though on a smaller scale, in many localities. Of the colonists whom Archbishop Ireland and Bishop O'Connor established in the West, those who persevered through the initial difficulties attained prosperity and transmitted Faith and virtue to their children. There are prosperous Catholic agricultural colonies in Texas of Germans, Italians, Poles and Lithuanians, with schools and churches attached, and priests of their own race. There are others in Louisiana, Minnesota and elsewhere, and their success has prompted the organization of the Catholic Colonization Society of the United States, to promote and protect the material and spiritual interests of Catholic colonists, and to direct, not merely foreign immigrants, but also the dwellers in the tenements and workers in the sweatshops of our cities to the fertile and still virgin lands of the South and West. It is a work in which all our societies could and should cooperate in the noble spirit of Canon Fahy: "Charity knows no race," for it concerns now the future Faith and well-being, not merely of the Irish in our land, but of the Latin, the Teuton and the Slav.

M. KENNY, S.J.

CORRESPONDENCE

Christian Syndicalism

MADRID, Aug. 18, 1912.

The sixth of the Social Weeks of Spain, recently held in Pamplona (Navarre), has had a wider echo than any of the preceding. This was due not so much to any special set of circumstances as to one of the public speakers. He is a friar, and his name is Father Pedro Gerard. His name a month ago was known to few: now it is in all the Spanish press—Catholic, liberal and republican. Causing a prolonged murmur of impassioned commentary, bitterly opposed by some, by others exalted to heaven, the now famous Dominican friar is amongst us a salient figure of singular actuality and interest.

Who is Padre Gerard? What new doctrines and social

principles did he go to Pamplona to announce—principles and doctrines which, even amongst Catholics themselves, have stimulated far-reaching polemics and heated controversies? I shall answer as briefly as possible.

Son of a distinguished Belgian engineer, long resident in Spain, Padre Pedro Gerard entered in his youth into the Order of St. Dominic, being destined by his superiors for the Dominican residence of Jerez de la Frontera (Andalusia). Captivated in his early days by the study of natural history and astronomy, he soon changed his mental attitude and devoted himself with enthusiasm to social studies. His attention was directed to Belgium, the land of his fathers, where a famous friar, his brother in habit and religion, Father Rutten, has been the author of intense and fruitful social work. The organization of labor in that country, so rich in social institutions, filled with enthusiasm the young Spanish Dominican; without, however, determining him to begin in any special direction. The propitious opportunity was to come. The general strikes of June, 1911, which caused the tragical events of Cullera, produced a profound impression on Padre Gerard and inspired him to undertake something solid and practical in order to harmonize justice and peace. Under his eyes in Jerez was a spectacle capable of arousing a less ardent spirit. Five thousand workmen, field laborers mostly, used to congregate in the labor hall, united in an association for resistance. They were imbued with socialist and anarchist ideas, fermenting in the city for thirty years, since the days of the *Mano Negra* (Black Hand), which filled Andalusia with terror. The ideas, then, proposed by Padre Gerard in Pamplona, and so ardently controverted, may be reduced to a system of syndicating the workmen, with complete exclusion of employers, organizing them for the just demand of their rights, but on the lines of Christian action without socialistic violence. This, it is opposed, will cause disorder and danger, produce hostility to capital and war between employer and employed. So say the scandalized defenders of former methods.

No, answers Padre Gerard: it is the human way, just and Christian, which will suffice to draw away the toilers from the grasp of Socialism, showing them that religion is compatible with social justice, and that in the Gospel is found the solution of the problems which to-day cause so much agitation in the world of labor. So answer the illustrious leaders of social Catholic action in Spain, especially the majority of the clergy of Navarre, so active in social works.

On its side, the radical and republican press, misrepresenting theory and fact, hails Padre Gerard as a socialist friar, the ally and lieutenant of Pablo Iglesias, the leader of Spanish socialism. This is a crass error. For between the teaching of Father Pedro, that the men have a right to *strike* against the injustice of the employer when he breaks his contract, fails to pay, or discharges without cause, and the proclamation of a right to force and violence, to outbreak and *sabotage*, there is a wide abyss.

The theory of the Dominican is a novelty in our country. Hitherto the social action of Spanish Catholics was confined to the sphere of mutuality, of cooperation, of beneficence, assistance, and guardianship. The question of pay was not touched. And what was the result? Even the men of Catholic circles and patronages became affiliated with the turbulent associations, for in them alone, in the day of struggle, they found a means of bringing capital to a sense of justice. Individual improvement there was in the Catholic circle, mental and moral advantage; but little social or collective. In the direction of

protective labor legislation, increase of wages, shortening of working hours, the restraint of the abuses of wealth, the evolution of economic life, the workingmen of the religious organizations could advance but little. All that was left to the initiative, strength and endeavor of the more revolutionary societies separated from Catholicity; with the result that they exercised a powerful influence over the Catholic men, drew them away, and increased in numbers enormously themselves. The change of tactics, of procedure, was imperiously felt. Hence when a new master arose, wrapped in the white mantle of St. Dominic, whom we may call, like Father Rutten, the workingmen's friar, some rich Catholics rent their garments; and the republicans, rejoiced apparently, hail the Dominican as one of themselves, who preach revolution and social war. But the Dominican friar, raising the banner of Christian syndicalism, does nothing more than present with one hand the sublime code of the Gospel, which is charity, resignation and meekness, but which is also justice; and with the other the immortal encyclicals of Pope Leo XIII, the Pope, by excellence, of the laboring men.

NORBERTO TORCAL.

The Approaching Elections in Cuba

CIENFUEGOS, Aug. 30, 1912.

The political question is beginning to clear up in the Island. Of the recent racial disturbances scarcely a trace remains to worry us, the negroes have been so completely crushed that the party supporting their claims will not be able to lift its head for many years to come. It is said, apparently with good authority, that more than 5,000 of the race perished in the late revolution, and yet the rebels did not meet the government troops in a single fight worthy of the name.

The race question practically settled, political parties in Cuba are giving their entire attention to the approaching elections. The Conservatives appear to be in best shape for that contest, presenting, as far as one may at present judge, a united and well-disciplined front to their ancient foes, and having already determined their candidates for the Presidency and Vice-Presidency. Señor Mario Menocal, one of the most representative business men in Cuba, has been for the second time called upon by the Conservative party to be its leader in the struggle for the presidential office. He made, it is true, a remarkably poor showing in the last contest, but to-day his chances for success are surely far brighter than they were when last he entered the lists. Señor Enrique Varona, Professor in the University of Havana, is to be his running mate on the Conservative ticket. He enjoys the doubtful distinction of having caused to be enacted the law forbidding the teaching of the catechism and every other form of religious instruction in the public schools of Cuba.

Among the Liberals conditions are scarcely as favorable, the compact union existing among the Conservatives is entirely lacking. Common report affirms that Señor Gomez, our actual ruler, would gladly fill the office of President for another term. Despite the fact that His Excellency denies this, his followers have been zealously pushing his candidacy. Just now the rumor is spreading that the President has definitely withdrawn from the contest and refuses to stand for reelection. Whence this change? The insistent whisper is going the rounds that the Government in Washington has made clear to Señor Gomez, by a private and personal note, its unfavorable

attitude towards any effort looking to his return to power.

A Washington correspondent, writing to Cuba, affirms it to be quite certain that the United States Government would gladly see the end of the dominancy of the Liberal party here. If Señor Gomez wishes to make the fight, say the apparently well-informed, he will succeed himself, his influence being greater than that of any other. There is wide complaint of the administration of the Liberal Government; the fact is that our treasury is practically empty, and there is but little money on hand to pay for the public improvements already contracted for.

If Señor Gomez does retire the leaders of the Liberal party will have to face a difficult problem—that, namely, of effecting a union between three partisan groups, each pushing a candidate to the fore. It is well known that in default of Gomez, the Señors Zayas, Asbert and Hernandez stand ready to heed a call to replace him. Every effort thus far made to compromise and to unite the factions appears to be fruitless. Señor Zayas' position in the squabble is the least happy. If he be chosen he will surely be opposed tooth and nail by General Monteagudo, Commander of the Cuban Army, who is in nowise minded to aid Zayas, a personal enemy, in his ambitions. If no change be effected in the present status it is not difficult to foresee a Conservative triumph in the forthcoming balloting.

A question especially touching the heart of the people just now is the intervention of the American Government in the matter of Contractor Reilly. This gentleman secured from the city of Cienfuegos the contract for the new aqueduct and the new sewerage projected there. There had been trouble regarding the earlier phases of his dealings with the city's authorities, which it is not necessary to chronicle; the difficulties arising were smoothed over by Mr. Taft, when Governor here, and by Mr. Magoon, his successor. Recently the claim was made by the Cienfuegos people that Mr. Reilly had failed to comply with the details of his contract—with one in particular, that he should, namely, leave the streets of the city in good condition. The Cuban Government, for this reason, refused to pay to Mr. Reilly the final moiety of the contract money. That the claim is not groundless is easily proved. One need not accept the outcries of the cabmen and van drivers; a brief excursion about the city's streets will easily convince the fairminded of their deplorable condition following the building of the aqueduct and the installation of the new sewers.

Despite the protest of the Mayor, a firmly worded note from Washington bade the authorities remit to the contractor the full sum of his contract price without further parley.

On August 27 a cheque, drawn on the National Bank, was accordingly forwarded to Mr. Reilly to satisfy his full claim of \$557,661.78. He refused to accept the cheque and demanded cash. His action has aroused indignation throughout the Island, and has added fuel to the deep resentment against North Americans, daily growing stronger among us. Candidly, the sentiment here in Cienfuegos is not without reason. One needs but to see our torn up streets, and the long lines of steel rails obstructing the principal among them, with no sign of the trolley lines, the concession for which Mr. Reilly received more than two years ago, to realize with what justice we lift our voice to complain against the treatment vouchsafed us.

S. B. S.

The Mikado's Funeral

TOKYO, Aug. 10, 1912.

Whatever happened in the interior of the Imperial Palace at Tokyo has heretofore been surrounded with mystery, hence when the news of the sickness of the Emperor was given to the public in the official journal it was like a clap of thunder. The people were told that his Imperial Majesty had been suffering from diabetes since 1904, that the malady was now in its acute stage and a crisis had set in. The mere publication of this item of news, a thing which had never happened in the memory of any Japanese, gave rise to the conviction that his majesty had already departed this life, especially as the famous river feast, which is extremely popular in Japan and which was to take place that very night, was forbidden. The Minister of the Palace had to issue an official note on the following day to state that the real facts had been published, and from that out three or four bulletins a day informed the public of the condition of the patient. Given this condition of the Japanese mind, everyone persisted in believing that the Emperor was dead. In fact, from the remotest antiquity there is an understanding that the departure from this life of important personages is always given a fictitious date, much later than the event itself. The greater the man is the more the sad fact is concealed. In the case of the Emperor, however, this fiction was altogether done away with.

The news of the death produced great excitement in the nation. As the press has already informed you, the most interesting manifestation of this concern was the universal prayer that was offered up for the cure of the Emperor. In many of the temples of the Buddhists the ritual ablutions were multitudinous. Devout Japanese attach great importance to this ceremony for obtaining favors from the gods.

All this is a novelty in Japan. In former times any ordinary person who would dare to go to the temple to pray for the Emperor, who might happen to be sick, would be considered guilty of *lèse majesté*. Nor would any of the old Japanese dare to ask of the gods the cure of the Emperor. It shows a tremendous change in the mental attitude of the people, which is not directly due to the influence of western ideas, but is traceable to the fact that the Emperor was dearly beloved by his people.

On the 28th of July the official announcement was made that the Emperor was approaching the end. All the theaters, moving picture shows, and other places of amusements were closed. The death occurred on the 30th at 12.43 in the morning. The heir to the throne immediately became Emperor, but only on the morning of the 31st the solemn reception of the princes and princesses of the blood, of the ministers of state, and higher functionaries took place.

The new Emperor of Japan was born in 1879. He is a man in delicate health, but fully acquainted with all the affairs of his Empire, including Formosa and Korea. He has three children, so that the regular succession to the throne is secured. In Japan the salic law prevails, and women are ineligible to the crown as long as there is living a single prince of the blood. The first act of the new Emperor was to change the calendar. Japan has adopted the Gregorian calendar, but does not start with the Christian era, for the Court of Japan is Shintoist, and the adoption of our era would symbolize the supremacy of a foreign religion. He has decided that the year should begin on the 30th of July, 1912.

After that he ordained that the period of mourning for the dead Emperor should be divided into several periods which would last fifteen months, after which the solemn ceremony of coronation would take place.

In order to give the special envoys of the great Powers time to arrive in Japan the period of a month and a half is allowed. During the first two weeks after the decease the ladies of the Palace watched in turn around the coffin. On the fifteenth day they yielded their place to the official committee, which first transported the body to the building expressly constructed for that purpose, and where it remains in state for thirty days. In arranging the day of the funeral care had to be taken to avoid days which were considered unlucky. According to the old calendar there are certain days called Tomobiki, which exercise an irresistible influence on the future. These Tomobikis recur on an average every six days, particularly on the 11th and 17th of September of this year. Hence, the time of the Emperor's funeral has been fixed for the three days, 13th, 14th and 15th of September. The people of Tokyo would have preferred to see the Emperor buried in the new capital, but Kyoto was the residence of Mikados for eleven centuries, and on that account its right prevails over that of Tokyo. The tomb will be not precisely in the city, but in the environs. An entire month of work and a thousand men will be needed to prepare it.

In spite of that, the official ceremony will take place at Tokyo on the 13th of September, but the Emperor will not go to Kyoto. Only the princes delegated for that purpose will accompany the body and preside at the interment. At Tokyo the ceremony will take place during the night, according to the Shintoist custom. The funeral procession will cover a length of four miles, and occupy four hours in passing. The funeral ceremonies will require at least two hours, and then the body will be transported directly to the parade grounds by special train to the place of interment near Kyoto, a distance of 330 miles. The entire night, both of the 14th and 15th, will be consecrated to the interminable burial rites. Although the religious ceremonies are Shintoist, certain Western customs will be introduced. The Emperor, dressed as a generalissimo, will not be the chief mourner present, but will go in a carriage to the parade grounds. With him will be the Empress, the princesses and special envoys of the Powers. The hearse will be a wooden chariot of ancient build, with huge squeaking wheels. It will be constructed expressly for the occasion by the peasants of a village near Kyoto, after the traditional style of such conveyances. It will be drawn by six oxen in tandem, led by seventy men. Even the color of these oxen is fixed by social etiquette. One must be black, the other with black spots, another white and black, with a white star on his forehead, and so on. These oxen have been chosen and bought expressly in the environs of Kyoto, and they have to be exercised at Tokyo for a month before the affair, so as to avoid any hitch in the ceremonies. But the people cannot see anything of all this, because it takes place in the night, and because also the lines of soldiers will shut off the view of the crowd. There is, besides, a Japanese custom which forbids anybody to look at the Emperor from head to foot, or to photograph him; and not the Emperor alone, but any member of the Imperial family. Hence it will be impossible to gaze from the windows or roofs, or platforms, or any structure along the route.

The expense of the funeral is estimated to be about a million and a half dollars in gold.

A. M.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Business of the Day

A superlatively innocent writer in the last issue of the *Outlook* informs the world that the Catholic Church, "which *some suppose* to be immutable," is now changing. The reason adduced is that certain Sisters in Brooklyn are preparing their girls for business life. Could anything be more painfully inane?

Evidently the author of this nonsense is unaware that it was the monks and nuns of former times who persuaded his painted ancestors to come out of their caverns and forests, to wash themselves, wear clothes and live in houses like human beings. Those monks and nuns were addressing themselves to the business of those days, and the Church which "some suppose to be immutable" did not change an iota.

Later on those same active agents of the Church labored incessantly to teach their rude pupils to drain marshes, cultivate fields, plant trees, build roads, construct bridges and erect the splendid edifices, civil and ecclesiastical, which after long centuries are still the glory of all the countries in Europe. That was the business of the day. It was these monks and nuns who gave the modern world its language, its literature, its law, its music, its architecture, its art, its cities, its nations. It was the business of the day. When Europe was in danger of becoming another Asia or Africa under the rule of the Crescent, it was the monks who organized Military Orders and showed the people how to fight for God, for country, and for civilization. They even took the place of the captives in the galleys of the infidels. It was the business of the day. And so on through all the changing centuries of time.

To come now with the startling information that the Church is changing because a few nuns in Brooklyn are preparing their girls for business life, is like telling us

that the Fire Department is in a process of transformation because one day it turns on a third alarm, and the next uses its axe and a bucket; or that a physician is a suspect who applies poultices to one patient and gives another pills; or that an old gentleman in a rain storm loses his personality when he puts up his umbrella which he closed when the weather was fair.

It might be remarked that the business of the day for a paper, especially for one that calls itself the *Outlook*, is to chronicle every incident in the business of the day when it happens; but this startling revolution in the Church that is occurring in Brooklyn because of the determination of the nuns to prepare their girls for business life, was inaugurated by this special community at least ten years ago and it has only now entered into the all absorbing gaze of the *Outlook*. Had proper vigilance been exercised other preparations for business life might have been observed long ago in all the Catholic schools of the country. But there need be no fear. Catholic activity will be exercised in an infinite number of directions to meet the constantly shifting conditions in which mankind will ever find itself, but the Church will not and cannot change. Its doctrine and constitution will remain the same for ever. Its outlook is divine truth and the good of humanity.

A Protestant Theologian on Catholic Marriage Law

A Protestant clergyman of Washington, D. C., reputed to be quite a theologian—as theologians go in his sect—taking umbrage lately at a statement of Cardinal Gibbons with regard to the Catholic Church and marriage, relieved himself by means of a letter to a newspaper. He wrote in a noble crescendo which found its climax in the words: "They declare null and void hundreds of marriages valid in the eye of the law and sacred in the eyes of God."

If to *declare* null and void marriages valid in the eye of the law be blameworthy, many Protestant clergymen, among them the accuser himself, have incurred the blame as deeply as Catholics. A difference between the Catholic Church and the Protestant denominations in this matter is that the former does not fear to treat as null and void marriages it has declared to be such; while the latter, after declaring null and void a marriage approved by the law, treat it in practice as if it were as valid as the best. This is the perennial difficulty of the Protestant Episcopalians. If they could stop with only *declaring*, they would have little or no trouble. How to dodge their declarations when a practical case arises is the problem of which they are always seeking a proximate solution. In a word, that difference is the difference between consistency and inconsistency; but there are reasons why a Protestant Episcopalian theologian should take consistency amiss.

The second part of the charge is that the Catholic Church declares null and void marriages sacred in the eyes of God. If this be true, the irate clergyman has

scored against the Catholic Church. If it is false, his diatribe is so many vain words, so much newspaper space wasted. This is the gist of the matter. Like his brethren in Canada, the clergyman may bring in the civil law in order to rouse legislators and lawyers against the Catholic Church; but deep in his soul he knows that no human law can make valid a marriage invalid before God, and no marriage valid before God can be invalidated by human law. He knows, therefore, that the Catholic Church is guilty of no crime in ignoring civil law when deciding on the validity of the marriage contract. It is the divine law that matters; and the Washington clergyman asserts that the Catholic Church tramples habitually on that law. The assertion demands proof. The Washington clergyman gives none. Though most illogical, his omission is not surprising. No mere minister can prove it. The infallible Church must have the last word as to what marriage is sacred in the eyes of God and what is not, in the existing dispensation of grace with which He has blessed mankind.

And so the Washington clergyman turns aside to wax eloquent over "the shameful case of Madame Eames," and in doing so he shows us once more how "*iniquitas mentita est sibi*." For, as the marriage of Madame Eames and Señor Gogorza is "valid in the eye of the law," to deny its validity is, according to him, a crime. That it is "sacred in the eye of God," we have the word of the Catholic Church, a safer authority than any minister, even though he be reputed a theologian in his sect, for all who do not repudiate utterly every teaching power in any Church. The presumption, even for non-Catholics, therefore, is in its favor; and until the Washington clergyman has proved the contrary, his calling it "notorious and shameful" is, according to his own principles, again a crime, and is, for all the world, a piece of intolerable impertinence.

Socialists and the Eucharistic Congress

It is a well known fact that Socialists have without any disguise done all in their power to oppose the preparations for the Eucharistic Congress at Vienna. No means have been left untried by them to place obstacles in its way. Not merely have they obstructed the participation of the city in giving a proper welcome for the occasion and have striven in every way to diminish the outward splendor which is to offer a fitting homage to the Eucharistic King, but they have likewise made all possible attempts to arrange mass meetings and labor demonstrations as a counter attraction, in order to draw away the workingmen from the great ecclesiastical celebrations. No slanders and calumnies have been too base to bring disgrace upon the entire event. Especially are they devoting all their time and energy to present it as a vast political plot against interests of the workingman. The latest instance of this nature is their charge against the Apostolic Army Bishop, Dr. Emmerich Bjelik. He

is accused of attempting to introduce politics into the army and navy. The accusation is most amusing, in view of their own constant efforts to inoculate the army with Socialism. The facts, however, are that the Pre-late has only extended an invitation to all Catholic soldiers and sailors to attend the Eucharistic Festival in the greatest possible numbers. Since full freedom of religious worship is granted in the Austrian army and navy there could be no possible objection to such an exhortation; on the contrary its omission would have been strange and even inexcusable.

It is the method of Socialism everywhere to represent the Catholic Church as nothing more than a political party, and the episcopacy and priesthood as a political clique of venal politicians in the service of capitalism. But it is especially on occasions like this that the true nature of Socialism is plainly manifested as the work of the first great revolutionist who was cast out of heaven. Nothing more can be needed than these constant outbreaks of Socialism against the Church in every country and upon every similar occasion to disclose to every careful observer its ultimate motives, and how completely the trail of the serpent is over it all.

Timely Catholic Counsel

The Ancient Order of Hibernians at their recent National Convention presented \$38,000 to the Catholic Church Extension Society, and the spirit in which it was offered enhanced the gift: "If through this donation we be the means of erecting a single chapel, or, better still, of saving a single soul, we will be repaid a thousand times, and we will know that the blessing of God and of Mother Church will be with our Order and with ourselves, the humble spiritual children of St. Patrick and St. Brigid." Besides providing for the furtherance of national education and freedom in Ireland, they took measures for the maintenance in its purity of the Catholic inheritance of their race in America, particularly the organization of a corps of lecturers against Socialistic propaganda. National President Regan, whose monthly messages to his Order are as Catholic as they are timely, takes up, in the issue of the *Hibernian* that records his unanimous reelection, another phase of the Catholic note which characterized the Chicago Convention.

"This is a month of worry," he says, "for many a parent. Schools open in September, and the problem presents itself of where he will send his children. I have worried, but I shall worry no more. Years ago I made the choice for my children and I have never had occasion to regret it." The public school cannot give the ideal education. "From the Catholic layman's standpoint it is not sufficient merely to develop the brain. That is only a lopsided education which neglects any of the faculties," for it is only "when heart and mind and soul are in accordance that we have the real man and woman. . . . The rich inheritance of right living and right thinking

which we have happily naturally inherited" is not indigenous to the soil. There is a poisonous atmosphere all around, and its antidote is to be found in "the sweet influence and careful training of our Catholic schools."

Mr. Regan goes on to show the superiority of Catholic schools intellectually. Their teachers make their profession a life-work and a labor of love. Their graduates "need not look around very long for something to do." All over the country our Catholic schools have requests from business men for their boys beyond our power to supply, and many non-Catholic parents recognize their advantages. His concluding remarks have even a wider bearing than the Order and race to which they are addressed:

"Thank God, our people are now very generally in a position to do the best by their children. And the best is none too good for them. Better than money or houses or land is the careful training they will receive in a good school. If any youth born in this country and who has been sent to a Catholic School is not able to make good there must be something radically wrong with him. Then, Brothers, if you can at all afford it, send your children to the school where you know a personal interest will be taken in them. As they grow up send them to the college or academy where all their faculties will be developed. The boys and girls of to-day will, if properly looked after, be the leaders of to-morrow. We want men and women of our race who can hold their own with any and all others. Do your duty now and the future will look out for itself."

Rebuking Bigotry

Samples of anti-Catholic sheets have been sent to us from time to time, but we deemed them unworthy of notice, as their nature and style were calculated to repel honest readers and create a reaction in favor of the Church they so vilely assailed. Nor did we believe that these sheets have the circulation or the influence they pretended, even in those districts where inherited bigotry has not been yet relieved by religious enlightenment. A recent incident in Georgia supports this view. Mr. Jos. F. Gray, a prominent Savannah Catholic, was a candidate for Railroad Commissioner in the State elections. An opponent placarded posters bearing the legend: "Joseph Gray is a Roman Catholic, a Knight of Columbus, against free speech, free press and our liberties. Boys, scratch him." It was a direct appeal to the bigoted constituency of the notorious "Mad Mullah" of Georgia, who is now awaiting trial for sending immoral matter through the mails relating to Catholic subjects and persons, and who also harangued his followers to smother this slave of Rome in the ballot-box. Mr. Gray was elected by a sweeping majority, his opponent having failed to carry a single county in Georgia. The *Atlanta Constitution*, which like the Georgia press generally, has been outspoken in condemnation of the bigots, rightly regards the result as a tribute to the intelligence of the people of the State. The unprecedented vote, says the

Augusta Chronicle, was given to Mr. Gray "in rebuke for the attack on him because of his religious belief." In a free country proscriptive bigotry is a boomerang. The "Guardians of Liberty" should take notice.

National Conference of Catholic Charities

Catholics are awakening not only to a sense of their power, but likewise of their responsibilities. We are tempted to use of them Milton's splendid figure of the puissant nation shaking its locks and arousing itself to action, as it feels in all its frame the thrill of life and strength. We are only awakening, it may be truly said, and have not yet entirely broken the shackles of our lethargy; but the signs of life and activity are nevertheless many and gratifying. Such manifestations were the imposing events of the Columbus celebration at Washington, the enthusiasm displayed at the Louisville convention of the Catholic Federation, and the efforts put forth on many occasions by the great body of united German Catholic societies who are even now preparing for another memorable congress to be held at Toledo. Such a hopeful indication was the first general charity conference of Missouri, recently called at St. Louis, and such eminently is at present the second biennial meeting of the National Conference of Catholic Charities, which is to open September 22, at the Catholic University of Washington.

Much has been accomplished in the field of Catholic Charities; but much more remains to be done. We have here, nevertheless, progressed farther than in the work of purely social and economic reform, and it is by this way that necessarily we must likewise be led to a consideration of our industrial problems.

The special needs of the hour are the concentration of our energies and the employment of the best methods to make Catholic Charity productive of the utmost good. Nothing here is so stimulating, so enlightening, so corrective of narrow and provincial ideas, as the comparison of our own plans and labors with those of other men and women working in the same field with ourselves. This is the object of the National Conference, which does not propose to engage in relief work or to replace existing organizations, but which according to the project of its directors invites all organizations and individuals devoted to the cause of Catholic Charities to come together for discussion, information and inspiration. "Conferences create helpful literature, make known proven methods, dispel illusions, and serve to stimulate large and correct views of problems of charity."

In their organizations and their perfect attention to every minute detail of the many and complicated problems presented to the charity worker in our modern civilization, Protestants have at times far surpassed us. Non-Catholic institutions of charity, moreover, with the vast resources often at their command, have even made of philanthropy—charity it can no longer be called—a

remunerative profession. If anything, however, has been wanting on our part it was not a lack of good will, but of direction, discussion and inspiration. These necessary conditions the National Conference of Catholic Charities desires to supply according to the measure of its power.

With pleasure, therefore, we heartily welcome the new movement, which, to quote the words of the Honorary President of the Conference, his Eminence Cardinal Gibbons, we believe is "destined to do most efficient work in the field of charity."

As yet the Japanese authorities in Korea have given no definite statement of the grounds on which they charged certain Protestant missionaries with fomenting rebellion and assassination. It may be that the whole matter has grown out of a misunderstanding. The missionaries acknowledge that one, at least, of their number used to lecture the Koreans on David and Goliath, giving practical applications of the Bible history. The Japanese think probably that, as the Bible contains so much that is "profitable to teach, to reprove, to correct, to instruct in justice," the missionary might have shown some tact and avoided dwelling upon a matter so open to abuse. But the important point is to know just what the practical applications were. Still, though one be inclined to admit that there was no intentional guilt, the pernicious habit Protestant ministers have of interfering in things that do not concern them—for examples we have the ministers of New England, who took upon themselves to tell the President what he ought to do with regard to the nuns wearing their dress while teaching in Indian schools; the ministers of Ontario and other Canadian provinces meddling in the affairs of Quebec; ministers in New York dictating on municipal affairs; ministers in Toronto and elsewhere preaching against the French language and Irish Home Rule, and in favor of an Imperial navy, etc.—may have led the Korean missionaries into language that the Japanese Government will not treat as indulgently as the minister-ridden people of this continent are accustomed to do.

On August 24, Archbishop Bruchesi announced the unconditional submission of the priests of the College of Monnoir. On September 2, the Winnipeg *Free Press* published a despatch from London giving a report from the *Daily Chronicle's* well-known Milan correspondent to the effect that the Vatican had decided upon severe measures against the recalcitrant members of the teaching staff of St. Mary's College, Montreal, against which institution grave charges were made some time ago, etc., etc.

A newspaper ought to be sufficiently well informed regarding current affairs in its own country to be able to distinguish true news from false. It ought to be sufficiently acquainted with foreign sources to distinguish trustworthy from the untrustworthy. The Milan

correspondent of the *Daily Chronicle* hardly belongs to the former class. He takes the affair of the college of Sainte-Marie de Monnoir, settled a week before, and transfers it to St. Mary's College, Montreal. All Canada ought to be aware that the latter is the well-known Jesuit College, and that such accusations as the Milan correspondent brings against it are absurd.

Even though in reprinting them the *Free Press* erred only through ignorance or through negligence, the Jesuits of St. Mary's, Montreal, have a real grievance against it.

"At any rate," says the London *Guardian*, "we may put it, with absolute caution, that what happened was by Divine permission." We have pondered the statement carefully and have reached the conclusion that its caution is really absolute. It risks as little as the assertion that two and two make four. Would that the *Guardian* were always as cautious. Speaking of Father Maturin's book, "The Price of Unity," which it thinks "might have been condensed with advantage"—probably by the omission of everything tending to draw people into the unity of the one true Church—it says: "If a disregard for logic has characterized over much the Englishman's attitude towards religion, it must be remembered on the other hand that strict logic has been at the root of most of the heresies." This is anything but cautious. Everything depends on the quality of the logic the *Guardian* takes to be "strict."

Here is a specimen of logic which one of its correspondents looks upon as quite strict.

"If A and B are brothers, and *a* and *b* are sisters, then if A marries *a*, according to various writers in your columns, A cannot ever marry *b*, because she is practically his sister. She is, therefore, also B's sister, and therefore B cannot marry *b*, 'which is absurd,' and contrary to fact."

The *Guardian* expresses no opinion, but we may be allowed to point out that the conclusion: "She is, therefore, also B's sister" by omitting "practically" goes beyond the premises. Take the antecedent: "*b* is practically A's sister," analyze "practically," and then prove the proposition. The reasoning will then run: *b* can be practically A's sister, solely and exclusively because her sister, *a*, is A's wife. But *a* is not B's wife, therefore *b* is not practically B's sister, and B can marry *b*. Logic of this kind is not going to hurt orthodoxy. It is dangerous only when the logician is not strict enough to keep a fourth term out of his syllogism, or to restrain his conclusion within the limits of his premises.

The Albanian difficulty has now reached a critical stage. Turkish authority has been destroyed in the disturbed districts. Stores have been plundered, prisons opened and the Albanian chief is levying taxes. It is reported that Servia, Bulgaria and Greece may combine against Turkey.

LITERATURE

"The Church and Social Problems"

Under the above title a new book is announced by the America Press. It is the work of Rev. Joseph Husslein, S.J., associate editor of AMERICA, and deals with the leading social questions of the day. The twenty-nine concise and scholarly, though popularly written chapters, are arranged in the form of a trilogy. The first part considers the relation of Socialism to the Church; the second discusses all the various phases of so-called Christian Socialism; and the third proposes for study and imitation the great Catholic social ideals as seen in principle and practice.

Important questions, such as the political and philosophical attitude of Socialism towards the Church, the teaching of Socialist schools in the various parts of the world, the true meaning of Socialist platforms in Europe and America, the doctrines of Revisionism and Economic Determinism, or Historic Materialism, are all fully dealt with in the first section of the new volume.

The second part, not merely enters into a consideration of the various phases of Christian Socialism, but likewise quotes and refutes the many fallacious arguments taken from Holy Scripture or the History of the Church, and perpetually used by infidel political Socialists to attract the Catholic voter. Full explanations are given, moreover, of the Communism of the early Church, and application is made of the Gospel of Christ to the various social and economic questions which have arisen in our day. This part, therefore, is of special value for every Christian reader, no less than for the student and workingman, whom these problems directly concern.

The third part shows the position occupied by the Church in the Labor question, and the actual social work carried on by her in favor of the working classes. Since this duty of social reform was first realized and carried out most fully in Germany, where the opening battles between the Church and Socialism were likewise to be fought, graphic sketches are given by the author of the two most famous Catholic leaders of that country, Bishop Ketteler and Ludwig Windthorst. The Woman problem is not omitted, and the sublime mission of woman in modern society is pointed out. An exposition of the Christian social system, known under the name of Solidarism, and widely discussed in our own country during the past year and certain to attract still greater attention, is likewise offered to the reader.

The central thought of the volume is that neither Socialism nor individualistic capitalism can solve the problems of our day. "In the doctrine of the Catholic Church," the author writes, "we possess nothing less than the full teaching of Christ and the apostles, which according to the divine promise, has been preserved inviolate through the ages amid all the changes of societies and systems. Here, therefore, we have the basis of all social work. Only in so far as her principles are acknowledged can we approach the solution of the economic problems. Protestantism to-day is living upon the portion of its Catholic inheritance, which it has not as yet entirely lost. The social movements among non-Catholics, in as far as they are conducted for the true welfare of society, are started with her capital. There is no way of replenishing this than by returning to her." (p. 209.)

Twenty thousand copies of the author's pamphlet, "The Pastor and Socialism," were distributed by the Ohio Valley Ecclesiastical Round Table among the priests of the United States and Canada. The most valuable portions of it have been incorporated in the present volume, with very considerable changes and additions. It is hoped that as many volumes of the complete and perfected work will soon be in circulation. Many of the chapters, moreover, appeared originally in the pages of AMERICA. All, however, have been carefully revised since the

first writing, entirely recast or more completely developed; while not a few of the most important appear now for the first time.

The volume is of the highest importance for Catholic and non-Catholic readers alike, and will not only prove itself a strong refutation of Socialism from a Christian point of view; but likewise an incentive to vigorous and concerted Catholic social action.

Untersuchungen und Urteile zu den Literaturen verschiedener Völker. Gesammelte Aufsätze von ALEXANDER BAUMGARTNER, S.J. Ergänzungsband zu I-VI der Geschichte der Weltliteratur. St. Louis: Herder. Price, \$4.25 net.

In the supplementary volume of Father Baumgartner's "Weltliteratur" are to be found, among reprinted articles upon the literatures of Spain and the Romance countries, of Germany, Ireland and the Scandinavian nations, several important reviews of our own English authors. The famous Jesuit poet and critic whose death, on September 5, 1910, left incomplete one of the most stupendous works ever undertaken by any single man, was thoroughly conversant with both English and American literature, and in his earlier years had even used our own language as a literary medium in his correspondence for the *Tablet*. Admirable as many of his essays in the present volume are, his views upon the much-vexed question of the Catholicity of Shakespeare appear to us of sufficient interest to warrant more than a passing notice.

That Shakespeare received a Catholic education in childhood and youth, he apparently considers probable, while it is no less likely that this education, given him by his mother, may later have been crossed by Protestantism in the school of Stratford. His earlier poems, it is true, disclose neither Protestant nor Catholic sentiment; yet amid much that is earthy and sensual his better self and his high ideals are never entirely suppressed.

The lightness of spirit with which Shakespeare composed his plays and permitted the theatre to absorb his interest, at a period when about two hundred Catholic priests were being hanged and quartered, and hundreds of other priests and laymen were under sentence of banishment, or languishing in prison, or perhaps heroically enduring cruel torture, and when all those about him who faithfully performed their religious duties as Catholics were daily being hunted down by the pursuivants of Elizabeth, and doomed to behold their property marked for confiscation by the spoilers, offers to our author no slight difficulties against the Catholicity of the poet. "It appears almost incredible that a Catholic under the despotic reign of Elizabeth, in such a lamentable time, in constant danger of imprisonment, expropriation and death, could have gayly devoted himself to the stage and have composed the merriest and most charming comedies. This precisely would have been Shakespeare's case."

The tragedies could more easily have been accounted for; but that the now prosperous poet should have lived contentedly and undisturbed in the half-Puritan city of Stratford is hardly considered explicable, unless he conformed exteriorly to some at least of the demands made upon him by the State religion, though he may still have harbored interiorly his own Catholic convictions. It is even possible, Father Baumgartner suggests, that he may have thought such a compromise permissible within certain limits. While therefore he can find no ground for positively asserting that Shakespeare was a Catholic, he nevertheless rightly insists that we have far less reason for holding, as some contend, that he was a Protestant. "The serious persecution which befell his mother's family because of her faith, and the distress which his father probably endured for the same reason, could not have left him untouched. Neither

can the rumor that he died 'a Papist' be considered a pure fabrication. But even here we have no conclusive proof."

Entering more intimately into the internal evidence gathered from the plays themselves, the author shows, on the other hand, that the only two passages which can be quoted against Shakespeare's Catholicity offer absolutely no evidence for those who would claim him as a Protestant. The first instance is taken from "King John." Its coloring, however, is clearly due to the source from which Shakespeare drew his own information. His authority was unfortunately a Protestant writer, animated by a spirit of extreme bigotry against the Catholic Church. This fault the poet most conscientiously strove to avoid in his own production and succeeded in every part but one. Here, therefore, the irreverence toward ecclesiastical authority can readily be accounted for. The second is the well-known passage from Henry VIII, which is admittedly spurious and nothing more than a fulsome flattery of Elizabeth, the character of whose lustful life and lascivious court could not have escaped the knowledge of the poet. Yet even admitting both these passages, they can only serve to confirm the rule of Shakespeare's high regard for all things Catholic.

"His view of the world," writes Father Baumgartner, "is throughout Christian, without a trace of pantheism, scepticism or 'free-thought.' He is bitterly opposed to Puritanism. The articles of the Catholic faith which Anglicanism preserved are to be found untainted in his works, and in a far different sense and setting than in Spenser. There is no breaking with the Catholic past. Shakespeare neither protests against it nor much less formulates that protest in the familiar thirty-nine articles. In not a single important point of controversy does he side with Luther or Calvin. Where he touches upon such questions he does not, it is true, speak like a trained Catholic theologian, but like a Catholic layman who still remembers his Catechism in all its principal doctrines. On the subject of the freedom of the will, conscience and sin, of oaths and suicide, he speaks with perfect accuracy. On Christian penance, virginity, the life and vows of religious orders, purgatory and devotion to the Saints, he moreover expresses himself in a manner which directly contradicts the Protestant teaching. The doctrines of Transubstantiation and of the Primacy he barely touches, but nowhere impugns. While he pillories Protestant clergymen, especially Puritans, with most mischievous irony, he invariably portrays Catholic priests and monks with evident reverence. . . . As a poet Shakespeare is no Protestant. He belongs to us" (p. 632).

The Catholic Church has no need, however, to seek prestige from the name of Shakespeare. She has reason to blush for much that he has written and no ground to glory in him as an ardent and devoted son. Yet it is none the less true that Shakespeare in his own turn derives his glory from her; for what is best in his works he owes to Catholic instinct and Catholic tradition. That, in fine, he respected her doctrine, venerated her institutions and revered her divinely appointed ministers is clear beyond cavil or doubt. Had Shakespeare, furthermore, possessed the Catholic vision and the living faith of the great Florentine to guide the sublime gift of his own genius he might have achieved even far higher triumphs of his art, and certainly would have avoided much that now adds no lustre to his name. More probably, however, in place of theatre and stage, there would then have risen for him the spectre of a prison and a scaffold in those renowned and spacious days of "good Queen Bess."

JOSEPH HUSSLEIN, S.J.

Charleston, The Place and the People. By MRS. ST. JULIEN RAVENEL. New York: Macmillan & Co. \$1.50.

The chief port of South Carolina has a varied history, and in the distinctive character and old-time charm of its buildings and people ranks next to New Orleans among the cities of the

United States, but Charleston has not been so fortunate in its chronicle of the Macmillan Travel Series as the fair creation of Bienville. The "first families of South Carolina" have many admirable qualities, and it is regrettable that contact with a rude commercial age is brushing away not a few of their charms, but they form a very exclusive set, so much so that several other sets exist side by side, claiming, and almost attaining, an equal dignity. The writer describes very charmingly the Charleston "befoh the wah," as seen and lived by one of these sets, but there was a much larger Charleston which does not enter into her narrative. Bishop England, the founder of the Catholic See of Charleston, the originator and chief writer of the *Catholic Miscellany*—one of the first American papers of its day, and now in its bound volumes one of the greatest works this country has produced—an orator of such fame that he had the rare distinction of preaching by invitation before Congress, a man who by his presence and life-work gave national distinction to South Carolina, gets just three lines, recording that he was present at a banquet. Catholics and others outside the charmed set are treated likewise. The book should please the many relatives of the exalted folk who once dignified "The Battery," but it leaves the best of Charleston's charms untold.

M. K.

History of the Royal Family of England. By FREDERIC G. BAGSHAW. London: Sands & Company; St. Louis: B. Herder. 2 Volumes, \$6.

Lest any one should think that this history is confined to the existing Hanover-Coburg royal family, we may say that it deals with a period stretching from the Norman Conquest to the beginning of the reign of Victoria. Its object is to make readers better acquainted with the princes and princesses and queens of England than do the ordinary histories, which deal principally with the sovereign. The author, a Catholic, does good work in showing the untrustworthiness of Miss Strickland and in correcting occasional exaggerations in Mrs. Everett Green. As regards Queen Elizabeth, Margaret of Anjou and her son, Prince Edward, he is perfectly sound; but we think that in other matters, somewhat more abstruse, he is a little under the influence of the Protestant tradition that has distorted English history. For instance: the common idea is that Henry III was a weak, extravagant creature, dominated by his foreign relations and connections, and that the barons rose to correct his disorders. Probably there is no period of English history more difficult to understand than that of the rising of the barons against the crown. At one moment they were all for liberty of the nation; and at the next, they were fortifying their castles like petty princes. The conduct of Hubert de Burgh and of Peter des Roches constitutes another problem; for it is very hard to distinguish what they did through loyalty to the crown from what came from personal jealousy. Simon de Montfort is the greatest problem of all. Beginning life as a foreign protégé of the king and hated as such by the baronial party, he became the enemy of the king and the leader of the barons in the civil war. How and why he came to change is not very clear, but it seems that as governor in Gascony he became what we call to-day "a grafter"; that the foreign nobles denounced him to the king; and that, making a virtue of necessity, he turned to their enemies. As for Henry, if he was partial to foreigners, it was foreigners, beginning with the Papal Legate, who played a great part in saving his crown and in maintaining its rights against baronial encroachments. But so far was he from extravagance, that in his long reign of fifty years he received less in the way of grants and aids than any of his predecessors. One should say, rather that he was continually struggling against an indecent poverty caused by his subjects' ill-will.

This is one example. We might quote others, but we prefer

to consider the good points of the work. They are many, for the information is both useful and entertaining. The genealogical tables are well made, and for those who take an interest in the White Rose Society, not the least interesting will be the tables in Volume II, which show that, according to the rule of primogeniture, not only the Princess Maria Theresa of Bavaria, but also the Duc d'Orleans, the King of Spain, the King of the Belgians, the Emperor of Austria, the King of Italy, have all a better right to the English crown than George V. However, the strictest legitimist must recognize that the present sovereign has a right which excludes those of all other royal personages, the proscription of nearly two hundred years of possession unchallenged by any since the death of the Cardinal of York.

The two volumes are handsomely bound. The price seems rather high, especially as the work is not free from typographical errors. We think the author should not have criticized matters relating to ecclesiastical discipline unless he was prepared to answer the difficulties that would be thus stirred up. We have an example of this in the way he speaks on pages 67 and 68 of the declaration of the nullity of marriages on account of consanguinity, a matter not very difficult of explanation, not only in the abstract, but also in the concrete. H. W.

Die heilige Melania die Jüngere, Römische Senatorin (383-439). Ein charitatives und soziales Frauenleben, geschildert nach den von Seiner Eminenz Kardinal M. Rampolla del Tindaro veröffentlichten Quellen. Autorisierte Uebersetzung von Dr. P. ROMUALD BÄNZ, O.S.B. Benziger: New York.

Three distinct works are to be noted which have appeared in connection with the life of Saint Melania. Forgotten for hundreds of years its marvelous details were first brought to the notice of the learned world by Cardinal Rampolla in 1905, after the discoveries made by him of an important manuscript in the Escorial of Spain. This, in connection with other original documents and material of the highest archeological and historical value, was published by him mainly for the scientific student of history. But he desired above all that his providential discovery and the unusual treasures gathered by him during long years of research should be popularized by ascetical writers, that so his work might directly contribute to the welfare of souls.

This desire was answered by the appearance of George Goyau's excellent biography entitled "Sainte Mélanie," which reached its third edition in 1908. The next to undertake the task was the Italian Countess Helena da Persico, whose book, "Santa Melania Giuniore, Senatrice Romana," was written independently of its French predecessors, and offered to her nation a literary, devotional and thoroughly scientific development of the great Cardinal's gift to the men, and especially to the women of our age. It is this latter work which the German translator has successfully presented to us in a new dress, allowing himself the liberty of slight alterations and occasional additions drawn from the biography of Goyau or from the original documents.

The life of Saint Melania appeals to us because taken out of times turbulent with unrest like our own, and filled with even worse forms of social misery, criminal excess and the degrading vices of a decadent civilization. In the heroic model woman pictured to us in such striking historic truth of coloring we have therefore an ideal of social activity such as Catholic women needed in our day. Its noble lesson is that woman's greatest task, as well as her highest joy, is sacrifice of self for love of God. J. H.

Many will learn with keen regret that Father Matthew Russell, S.J., the venerable editor of the *Irish Monthly*, is seriously ill, and will offer, we trust, their prayers for his recovery. For

over forty years he has admirably edited his "magazine of miscellaneous literature with an Irish accent and a Catholic tone and spirit," winning praises from all quarters for the innocent and meritorious hours he secured for its writers and readers. His many books of devotion which happily wed literary art to piety, and the still more numerous Catholic works that owe their origin to his impulse and encouragement, will long leave the Catholic public deeply in his debt.

Andrew Klarmann, A.M., after delving deep into the lore of ancient Egypt, took from the Bible famous characters like Joseph and Putiphar, and then constructed a ponderous historical novel called "The Fool of God," which Frederick Pustet publishes. The volume is full of erudition, there are many good pages of description in it, and the author is careful, while giving the tale its proper Oriental setting, not to offend modesty. But the characters in the book are often tiresome and unnatural, and the action of the story drags painfully.

Menendez y Pelayo, the great writer, although dead only two or three months, will soon be honored by a public monument in Madrid, erected by the contributions of prince and peasant, and set as they desire beside those of Cervantes, Calderon and Lope de Vega. The deceased Director of the National Academy of History left behind him a bright phalanx of investigators, thinkers, combatants, to continue his gigantic work.

BOOKS RECEIVED

Studies and Appreciations. By William Sharp. New York: Duffield & Co.
Retreats for the People. By Charles Plater, S.J. St. Louis: B. Herder, \$1.50.
The New Psalter and Its Use. By Rev. Edwin Burton, D.D. and Rev. Edward Myers, M.A. New York: Longmans, Green & Co.
The House and Table of God. By Rev. W. Roche, S.J. Same Pub.
Meditations and Devotions. By John Henry Cardinal Newman. (3 Vols.) 75 cents each. Same Pub.
The Divine Eucharist and Christian Perfection. Extracts from the Writings and Sermons of Venerable Pierre-Julien Eymard. New York: Fathers of the Blessed Sacrament.
Plane and Solid Geometry. By C. A. Hart and Daniel D. Feldman. New York: American Book Co. \$1.25.
The Westminster Hymnal, words 2d net, 4d, 6d, and 1s. London: R. & T. Washbourne, Ltd.
On Holy Communion. By Mgr. De Ségur, 1s. 3d. net. Same Pub.
Jesus and the Soul. By Minnie Mortimer, 1s. 3d. net. Same Pub.
Williams's Choice Literature. Compiled and arranged by Sherman Williams, Chief of School Libraries Division, New York State Education Department. (7 Vols.) American Book Co. New York.
His Grey Eminence. By R. F. O'Connor. Philadelphia. The Dolphin Press, \$1.00.

German Publication:

Elternabend Vorträge. Volksvereins-Verlag Gm. b. H. M.-Gladbach, Preis, Mark 1.20.

Spanish Publication:

Llave del Griego. Por E. Hernandez y F. Restrepo. St. Louis: B. Herder, \$2.20.

Pamphlet:

The Little Office of the Immaculate Conception of the Blessed Virgin Mary. London: R. & T. Washbourne, Ltd. 1d.

EDUCATION

Work, Growth and Value of Catholic Schools

The New York *Sun*, August 31, in its educational supplement, found space for a really fine article by the Very Rev. J. W. Moore, C.M., President of St. John's College, Brooklyn, N. Y., on the schools of the Catholic Church, their work, growth and value. The summary sketch incorporated in the paper of the splendid results following the unselfish devotedness of bishops, priests and people in the cause of Catholic education gives seasonable reason for congratulation. Catholics here in New York have surely proved themselves profoundly conscious of their children's need of adequate training for enlightened citizenship, as they have proved, too, by the sacrifices they make to support their excellent system, their sincere appreciation of the necessity of sound moral and religious education against the pitfalls and quicksands of modern conditions.

Scarcely one hundred years ago there existed but one free parish school within the limits of the present New York and Brooklyn dioceses supported by Catholics. Now, as Father Moore affirms, there are within the limits of Greater New York alone, "One Catholic University of high standing, Fordham, under the direction of the Jesuit Fathers; three colleges, two in Manhattan and one in Brooklyn, in charge of the same society, one college, also in Manhattan, conducted by the Christian Brothers; one in Brooklyn by the Vincentian Fathers, and one, also in Brooklyn, in care of the Franciscan Brothers. The average attendance in these colleges reaches the grand total of 5,610, 4,110 for New York and 1,500 for Brooklyn. In New York there are forty-four academies for girls with 3,967 pupils, and in Brooklyn schools of the same grade have 1,250 scholars. The parochial schools of the two dioceses number 270, accommodating about 150,000 pupils."

One wonders whether the economic value to the community of a school system, as well established as this, is recognized as it deserves to be by non-Catholics about us. Yet the economic value suggests but one phase of the credit due to Catholic schools. Despite the fact that Catholics are not permitted to draw upon the city's enormous budget of expenses for school purposes in order to meet the outlay for the instruction of their children, the character and quality of the instruction imparted in Catholic schools are admittedly not inferior in any detail to that received in the State schools.

"In a practical sense," says Father Moore, "the work done in Catholic schools will be found to conform to the highest ethical and Christian standards, while in no whit falling short of the educational requirements of the day. In so far as up-to-dateness does not mean exaggeration of fancy and fact, these schools are not afraid of comparison. Taking the Catholic educational establishments of every grade in this city as fair types of Catholic schools throughout the country, I do not hesitate to assert that they will stand favorable comparison with any other like institutions in the land. The parochial preparatory and grammar schools of New York city are at least holding their own in the tests to which their pupils are subjected by the Regents' and city examinations. And the Catholic colleges of the greater city are keeping steady pace with their contemporaries of the same grade."

A capital illustration of the truth of the Reverend writer's assertion is found in the report read to the people in one of our New York churches on September 1, as part of the announcements regarding the re-opening of the parish school. In the parish of St. Ignatius Loyola, of this city, which is typical of many, sixty-five young people, thirty-two boys and thirty-three girls, were presented to the New York State Regents last spring for the customary examinations after the completion of eighth grade work in the parochial schools. The results were most gratifying to teachers and pupils alike, and well they might be, as they gave evidence of remarkable proficiency in the work done in St. Ignatius' school.

The tests by the Regents are not easy, and, as a rule, they suppose thorough work in a course of study in which due place is given to the fundamentals of scholarship while little time is taken up with fancy frills of little educational advantage to the majority of the pupils. The sixty-five boys and girls from St. Ignatius, without a single exception, passed the rigorous requirements of the Board of Regents in penmanship, reading, spelling, geography, history, arithmetic, and English grammar and practice. This in itself is a creditable record for any school; but the credit is vastly enhanced when one is told that 42, or two-thirds of the class, won honors in penmanship; 52, or five-sixths, in reading; 46, or three-fourths, in spelling; 25, or two-fifths, in geography; 41, or two-thirds, in history; 27, or two-fifths, in arithmetic; and 24, or two-fifths, in English. In other words, practically three-fourths of the class finishing the eighth

grade of St. Ignatius school last June took honors in four of the five subjects in which they were examined, not by their own teachers, but by strangers following ways to which the pupils were entirely unused; while two-fifths were credited with honors in three of these five subjects. When one recalls that a pass *with honor* requires a mark of 90 per cent. or higher in any test set by the New York State Board of Regents the really remarkable success of the young people of St. Ignatius will be better appreciated.

The record is one which may well justify the pride which the pastors and people of St. Ignatius feel in their splendid parochial school equipment; it is one, as well, which should silence the silly chatters who seek to explain their attitude regarding Catholic schools by the vain pretence that similar instruction in these schools is not on a par with that imparted in State schools. Evidently the Catholic body within the limits of St. Ignatius are not much influenced by the chatter, their fine school has grown in attendance from 800 registered a short three years ago to 1,400 pupils during the last year's session.

One may remark, in connection with this success, that Catholic schools are characterized by no inclination to take show for substance; not content with sounding names and glittering generalities, they do not gaze upon the surface never penetrating to the depths of that thoroughness which means everything in educational work, be it elementary or secondary or advanced. As Father Moore well puts it in his article in the *Sun*: "The conservatism of Catholic schools with their traditions of hundreds of years will not easily yield to the cry for superficial veneer in education. They may be depended upon to keep clear of the quicksands of pedagogic fads. There is one tendency of an insidious kind into which Catholic schools, as well as other schools should avoid being drawn. It is the tendency deprecated by distinguished educators of unduly exalting the "outer mechanism" of education, buildings, equipment, laboratories, etc., while neglecting the inward processes of development of mental growth and character. Education is unquestionably worthy of a beautiful and harmonious setting, but the setting should enhance, not draw attention from the gem. Let us by all means have suitable equipment in our schools, but let us be mindful that this is only a means, not an end, in the work of education."

M. J. O'C.

Beaven Hall, Holy Cross College.

The ceremony that took place at Holy Cross College, Worcester, Mass., on the afternoon of September 4, marks an important step in the progress of Catholic education in the United States. For the cornerstone was laid of a \$100,000 hall, which "as a collective body" the Bishop and Priests of the Springfield diocese are erecting for the purpose of widening, in this way, the field of the College's usefulness. Last fall, at a conference of his clergy, the Rt. Rev. Thomas D. Beaven proposed that the three hundred priests of the diocese unite with their bishop in presenting to Holy Cross, as a testimonial of their deep appreciation of the College's long services to the diocese of Springfield, a generous gift that would help the Jesuits of Worcester to meet the wants that the College's rapid growth was making imperative. The clergy of the diocese, with prompt enthusiasm, acted on their bishop's proposal and to a man pledged themselves to contribute within three years three hundred dollars apiece to a \$100,000 fund, to be used by the President and Faculty of Holy Cross for the erection of whatever building was most needed. But the wants of the College were many. A new chapel was needed, a new dormitory, a new science hall, a library, a new faculty building were wanted, even new classrooms were necessary. It was decided, however, that the most urgent need just then of Holy Cross were lodging and recitation rooms for the senior class, who will number next year

some one hundred and twenty. So plans were drawn and accepted for a handsome four-story building of brick and stone that would accommodate one hundred and forty young men, and bear the name, as the faculty decided, of the generous donor.

The site chosen for the new senior hall is about three hundred feet west of the O'Kane building, on the hill overlooking Fitten Field. Work was begun this summer, and last week, in the presence of a large gathering of bishops, clergy, alumni and friends of the college, Bishop Beaven solemnly laid the cornerstone of the new hall.

Among those who assisted at the ceremony were the Rt. Rev. John J. Nilan, D.D., bishop of Hartford, Conn.; the Rt. Rev. Joseph J. Rice, bishop of Burlington, Vt.; the Rt. Rev. Louis S. Walsh, D.D., bishop of Portland; the Rt. Rev. Daniel F. Feehan, D.D., bishop of Fall River; the Rt. Rev. Mgr. Denis M. O'Callaghan, of Boston; the Rt. Rev. Mgr. Peter Ronan, of Boston; the Mayor of Worcester, David F. O'Connell, and some three hundred priests of the diocese of Springfield.

After all had returned in procession to Commencement Terrace, Father Joseph N. Dinand, S.J., President of the College, introduced His Excellency, Eugene N. Foss, Governor of Massachusetts, who in a short address, told what pleasure it gave him to see Holy Cross increasing its facilities for providing the commonwealth with worthy citizens. The Rev. Edward J. Fitzgerald, '88, of Clinton, Mass., then spoke on "The Catholic Note in College Training," laying special emphasis on the value of the moral safeguards colleges like Holy Cross throw around their students, observing earnestly that:

"The church has never believed or taught that a crop of wild oats is a necessity in any young man's life, but she has ever taught that self-restraint, begun in the tenderest years and carried on through young manhood, will preserve the man untainted from the world, and that the task is not beyond the power of any young man. To practically invite a young man to throw off the wholesome restraint of home and religion as he is emerging into manhood, as is done in those colleges where the students' only obligation to their college is to be present at the school or lecture room, does not appeal to the Catholic college nor to the average Catholic parent as the proper note in higher education. To stain the purity of heart and mind by even a period of mild debauchery does not make a strong appeal to those to whom the Saviour's words 'only the clean of heart shall see God' are more than an academic appeal."

Then referring to the debt which the priesthood of Springfield owed to Holy Cross College, Father Fitzgerald thought that the wide reputation that the clergy of the diocese enjoy for zeal and efficiency is due in a great measure "to the splendid work that Holy Cross has done in the field of higher education. The future aspirant to the priesthood, meeting in her academic halls the future doctors, lawyers, teachers and business men, has acquired in the friction of mind with mind which the great English churchman has declared to be the most valuable part of a college and university training, the power to see the layman's viewpoint and enter into his mental attitude concerning the things of soul, which has made him an invaluable guide in morals and an irresistible exponent of God's law. And so our Bishop felt that a degree from Holy Cross, that the democratic training to be had in her halls is the best possible training for a priest in this twentieth century, and that the specialization in the sacred sciences can come later, after a solid cultural foundation has been laid."

In "A Lay Tribute to Priestly Sacrifice," the Hon. David I. Walsh, '93, then spoke feelingly "of the great generosity of the 300 priests of this diocese, many of whom are not even among the alumni of Holy Cross. We know what your gift means; we know what sacrifices are behind it. A spontaneous contribution of \$100,000 for higher education from men of limited means, most of whom are struggling for the bare necessities of life

among a generous but poor people, is a record of self-sacrifice which has been paralleled nowhere else in the educational movement in America."

Mr. Walsh reminded his hearers that "Holy Cross without any great capitalists giving her several millions of dollars has immortalized herself and solved the problem of the ideal Christian college by a tremendous contribution, not of dollars, but of self-denying and philanthropic devotion. Her story is one of self sacrifice—in great part a priestly sacrifice for a great principle," and estimated that by devoting their lives to the cause of Catholic education the Jesuits of Holy Cross have endowed the college with "\$25,000,000 or \$30,000,000 a year—the equivalent of a capital sum of \$500,000,000 or \$600,000,000. This is a greater sum than has been given by all the millionaires of this country to all forms of education. Out of this stupendous endowment fund Holy Cross has been a heavy beneficiary."

The last speaker, the Rev. Joseph F. Hanselman, S.J., Provincial of the Maryland-New York Jesuits, and sometime President of Holy Cross, warmly thanked Bishop Beaven and the clergy of the diocese for the lasting memorial of their generosity and good will that Alma Mater had received in the new senior hall, and showed how the three crises in the history of the college had been met and mastered by the far-sighted generosity of bishops.

The clergy and alumni, to the number of nearly three hundred, then repaired to the students' refectory, where a banquet was served. In the course of the dinner short addresses were made by Bishop Beaven and Father Dinand, which aroused great enthusiasm. Indeed the characteristic note of the entire celebration was the manifest loyalty of the alumni of Holy Cross to their Alma Mater.

The action of the bishop and priests of the Springfield diocese in erecting Beaven Hall may be said to mark a new epoch in the history of Catholic education in this country. There seems to be no instance of anything like it being done here before. No gift certainly more seasonable and gracious could have been made. For Holy Cross has now reached that stage in her sixty-nine years of history when she must provide accommodations for the throngs of young men who are clamoring at her door for admission, or they will be forced to enter the numerous Protestant or non-sectarian colleges of New England, that are only too eager to accept them as students. But the importance of having these youths secure their higher education at a Catholic seat of learning is so great that on the manner the situation is met, the Church's future in New England to a great extent depends. It should be remembered, however, that Beaven Hall when ready for occupancy next autumn will meet only the immediate needs of Holy Cross. The seniors alone will all but fill it. The dormitories are so crowded already that scores of applicants for admission to the college must be turned away.

Along with the plans for Beaven Hall was also submitted a design for a new students' chapel, to cost \$100,000 and to occupy the space between the new hall and the O'Kane Building. The chapel is almost as pressing a need as the seniors' dormitory. For the present chapel in the "Old Building" has for a long time been much too small to hold the five hundred and fifty students who attend Holy Cross. Some friends of the college, inspired by the example of the bishop and clergy of the Springfield diocese, will provide the means, it is hoped, for erecting the new chapel that is now sorely needed. As yet, however, these benefactors have not come forward. In Beaven Hall generous provision will be made for meeting the intellectual and material requirements of a portion of the college's students. But beside the new building, there should soon rise, says the President of Holy Cross, a beautiful and commodious chapel, where the souls of all his young men may be bounteously fed. Beaven Hall, however, will stand a perpetual monument

to the worth and self-sacrifice of the priesthood of the Springfield diocese and to the zeal of their generous bishop.

STAFF CORRESPONDENT.

ECONOMICS

Domestic Economy

We made some general remarks on economy a fortnight ago, and promised to continue the subject. It is clear that to live within one's income, a moderate but sufficient income being presumed, great self-discipline is needed. One must keep a constant guard over his spendings. Yet, strange to say, the old maxims: "A penny saved is a penny gained," "Take care of the pence and the pounds will take care of themselves," are rarely heard. Indeed some have a fashion of calling them sordid. They may be sordid or they may not, it depends upon the end to which they are directed. Should one use them to encourage avarice, the love of possessing money for its own sake, they share in the sordidness of the end. Should one use them to promote economy, which, we may observe, is under one aspect a part of justice, though it includes the other cardinal virtues too, and to encourage to self-conquest, economy demands, they share in the virtue of the end.

Those maxims, therefore, are not to be despised; and one who would govern himself by them must, first of all, beware of carrying about more money than the necessary expenditure of the hour or of the day demands. A young man or a young woman going to work in the morning should have carfare, and, if the luncheon be not brought from home, lunch money. There is no need of anything else. What one has not got one cannot spend. One, on the other hand, who always has a dollar or two in his pocket will be astonished at the way the dollar or two disappear without leaving anything in their place. They are spent foolishly. One has but to look at the multitude of saloons, cigar stands, newsstands, ice cream parlors, dance halls, moving picture shows, to form an idea of the enormous sums spent foolishly every day by our poorer classes. Should one accustomed to carry money about and to spend it without much reflection, try to make up an account of his income and expenditure for a year, he would learn a precious lesson. When he has reckoned up all the necessities, board, lodging, clothing, carfare, etc., he will find that there is a relatively enormous sum of which he can give no account. It has been thrown away foolishly; and, besides, the chances are ten to one that he is in debt for some of the necessities.

The next thing for one who would save, is to think twice before buying. Do I need this article? The question has to be decided broadly, one's condition in life, employment, and so on, being taken into account. If taking care of the pence leads to the accumulation of pounds, it is possible, nevertheless, to be penny wise and pound foolish. Thus, in the matter of dress, there is a certain standard for clerks and salesmen which one must reach, otherwise promotion becomes impossible. When one has decided what he needs and how much should be spent on it, let him get good material and pay cash.

For families economy requires that as much as possible should be made at home, and as little as possible bought in the shop. It is true that modern conditions have made home industries rather difficult. The girls who used to do so much are no longer at home. They are all at work. Still much more could be done than is the ordinary practice; and it is sometimes worth considering whether it would not be better to keep one of the girls at home to help in housekeeping, instead of having all at work.

There are classes of domestic economy in schools and settlement-houses, but it happens too often that they are occupied with practice only and that principles are ignored. Children are taught how to set tables, make beds, clean rooms, decorate them with flowers, and so on; they are shown how to make

clothes, trim hats, sew and darn, all of which is very good. But it is not enough. They will not turn their practical instruction to profit unless they are instructed carefully in the principles we have laid down. Moreover these principles should not be restrained to the natural order. Supernatural motives can be furnished for all of them. "Whether you eat or drink, or whatever you do, do all to the glory of God." Economy is a great aid to practical Christianity, and practical Christianity helps economy. Both demand a warfare against the concupiscence of the flesh, the concupiscence of the eyes and the pride of life.

H. W.

ECCLESIASTICAL NEWS

Bishop Kennedy, rector of the American College, had an audience with the Pope, on September 5, and found his Holiness in excellent health and spirits. It was the first time Mgr. Kennedy had seen the Pope in two months, and, on behalf of Cardinal Farley, he presented a set of photographs, showing the incidents of the reception of His Eminence in New York on his return from Rome. His Holiness said he had heard much about the welcome in New York, but did not realize its extent until he saw the photographs. He was particularly interested in the photograph showing the illumination of the cathedral. Mgr. Kennedy also presented the Pope with a Peter's Pence contribution from the diocese of Pittsburgh, Pa., amounting to \$8,120.

The fifty-seventh General Convention of the Central Verein is to be opened at Saint Mary's Church, Toledo, Sunday, September 15, with a solemn pontifical mass celebrated by the Papal Delegate, and a sermon by Archbishop Messmer, of Milwaukee. A great parade has been arranged for the afternoon, at which all the parishes of the entire diocese and all the various Catholic societies are to participate. No distinction of nationalities is to be made, but all will unite in a common manifestation of Catholic faith and solidarity, which may serve the citizens of Toledo for many years to come, as an object lesson of Catholic strength and loyalty.

At three o'clock a mass meeting is then to be held at Exposition Hall, presided over by Peter J. Mettler, president of the celebration. The speakers are to be Mr. George Stelzle, of Minneapolis; Hon. George Roesch, of New York; and Bishop Joseph Schrembs, of Toledo. The Apostolic Delegate will then address the meeting and give the papal blessing. Monday, Tuesday and Wednesday are to be devoted to business transactions, the consideration of special questions of importance and the drawing up of resolutions. A large women's gathering is to take place Monday evening under the auspices of Archbishop Messmer.

The National Conference of Catholic Charities will meet in Washington, D. C., September 22-25. At the opening Mass Bishop Canevin will preach and the program of the first general session is as follows: President's address, "The Church in Charity," Rt. Rev. Mgr. Thomas J. Shahan, rector of the Catholic University, Washington, D. C. "The Government in Charity," Thomas M. Mulry, President of the Superior Council of the St. Vincent de Paul Society. "Culture and Charity," F. P. Kenkel, editor of *Social Justice* and *Amerika*, of St. Louis, and director of the Central Bureau of the Central Verein, St. Louis, Mo.

All Catholics who are in any manner interested in Catholic charities will be welcomed to the conference, and they will be entitled to take full part in meetings and discussions. It is not necessary, therefore, that one be delegated by a Catholic charity organization in order to have the right to attend the conference.

All Catholic charity organizations are invited to send delegates, but it is not necessary for them to present credentials of

any kind. As it is the desire of the executive committee to promote personal acquaintanceship among the leaders in Catholic charities in the United States, the largest possible attendance of those interested in Catholic charities is urged.

The thirty-eighth annual national convention of the Catholic Young Men's Union ended at Buffalo, N. Y., on September 4, with the election of the following officers: Spiritual director, the Rev. Dr. James F. Corrigan, of Philadelphia; president, William Henry Gallagher, of Detroit, Mich.; first vice-president, Timothy J. Brinnin, of Boston; second vice-president, E. B. Schlant, of Buffalo; third vice-president, J. Austin Funk, of Baltimore; secretary, Charles B. Steiner, of Detroit; treasurer, Harry R. Murray, of Philadelphia. It was voted to hold the 1913 convention in Detroit, Mich. Just before adjournment a cablegram from Pope Pius X., addressed to Bishop Colton was read, imparting the Apostolic benediction to the delegates.

PULPIT, PRESS AND PLATFORM

A statement from Cardinal Gibbons on Socialism and Government Ownership, printed in the Baltimore papers of September 3, says:

"While the public has the right to exercise intelligent control over corporations which serve it with public necessities, Government ownership and management of these utilities would be unwise from every standpoint. The present industrial progress of the United States is so vast that great combinations of capital are necessary forces in our business life.

"Competition is healthy and we should have it. Government ownership of great public utilities would practically end this competition and the public would suffer then more acutely from Government monopoly than the Socialists claim the people are now suffering under, as they assert, the control of the trusts.

"I believe in the proper regulation of big business combinations and the broad-minded at the head of these vast business enterprises would, I am sure, welcome fair and intelligent Government control. Such control should be of a nature to assure the people good service at prices which would prevent industrial warfare, should end political interference and should encourage honest effort to serve the people with the utilities which they require.

"It must be remembered by those who so foolishly demand public and Government ownership that year by year the great public utility corporations are becoming more and more the property of the public.

"For instance, five years ago, when Theodore E. Vail became president of the American Telephone Company, there were 18,000 stockholders; now there are over 50,000. This corporation serves 25,000,000 people daily. In 1901 the Baltimore and Ohio Railroad had 3,256 stockholders; now it has over 11,000. Ten years ago the Pennsylvania Railroad had 27,870 stockholders; now it has over 73,000. In the same period the Great Northern Railroad has increased its stockholders from 700 to 18,000; the New York Central from 9,872 to over 22,000. At the present time, it is stated by authorities, the owners of the railroads in the United States number not less than 2,000,000 people.

"When there are added to these the owners of stocks and bonds in other public service corporations, it will be apparent to all fair men that public ownership of the proper kind is already here. Millions of our people have a direct and personal interest in the public serving business, and they are not going to be misled by any of the unfounded and theoretical beliefs of the Socialists of Government ownership.

"How would big enterprises be conducted under Government ownership? It is but necessary to learn of the numerous disastrous failures of Government operations in European coun-

tries to indicate what might happen here. Reckless expenditure of the public funds, inefficiency of management, depreciation in service, political control and corruption and public dissatisfaction are all certain to follow if ever the citizens of the United States become so neglectful of their own welfare as to adopt Government ownership of the great public utilities."

PERSONAL

The Governor of West Virginia has appointed Bishop Donahue, of Wheeling, one of the committee of three who are to investigate coal mining conditions in that State, incidental to the present strike there.

Mr. Lu Tseng Tsiang, the present Premier, began his official career as interpreter at the Chinese Legation in Russia, says a China correspondent of the *Liverpool Catholic Times*. Gradually passing through the different grades of attaché and secretary, he was named special envoy to the Dutch Court in 1906. Whilst there he was married to a Belgian lady and undertook to study the Catholic Faith. Appointed to St. Petersburg, he was baptised in the Russian capital, after seeking fresh help during a short stay in Peking. In the South there has been a rumor, not authenticated, that the famous Sun Yat-Sen meant to join the Catholic Church. The only thing certain is that the Bishop of Canton received the first President of the Chinese Republic in great state during his late visit to Canton. The bishop, vested in mitre and cope, received Sun Yat-Sen at the doors of the cathedral, conducted him to a throne prepared for him in the sanctuary, and sang the "Te Deum." After the service in the church, which was crowded to the doors, a great banquet was given by the Christians in the episcopal residence; toasts were drunk in honor of the great Sun; a fan of beautiful Cantonese work, upon which a native priest had written a piece of poetry, was presented to the daughter of the former president. The latter in a most happy speech promised that the new era would be one of broad toleration for everyone.

The Golden Jubilee celebration of Rt. Rev. Mgr. Keller, V. G., Pastor of Youghal, County Cork, and Dean of Cloyne, was a notable tribute to a zealous and patriotic priest. Born in 1830 and ordained 1862 in the Irish College, Paris, where he taught philosophy up to the Franco-Prussian War, he served on the mission in his native diocese of Cloyne, and in 1886 was made pastor of Youghal. The following year he was arrested for supporting the tenantry on the Ponsonby estate in the movement for redress of their grievances, and was lodged in Kilmainham jail. The injustice done so worthy a priest directly influenced the enactment of better land laws, and his immediate Canonry expressed the opinion of the Bishop of Cloyne. Dr. Browne, the present Bishop, presided at his Jubilee, and Cardinal Logue wrote: "We campaigned together when we were young, and now that the evening shadows are falling upon both, I heartily wish that yours may be a long, tranquil and happy evening." Addresses were presented by the Gaelic League, to which he replied in Gaelic; by the Christian Brothers' Schools; the St. Vincent de Paul Society and Holy Family Confraternity, all of which he actively directs at the age of eighty-two; by the Urban Council, including several non-Catholics; and by the United Irish League, to whom he replied that politics occupied a large department of public morals, and anything that concerned the morals of the people, whether public or private, could not be indifferent to the priest. Congratulations poured in from America, Africa, Australia and from most parts of Europe, even from Turkey. Captain Donelan, M. P., represented the Irish Parliamentary Party.